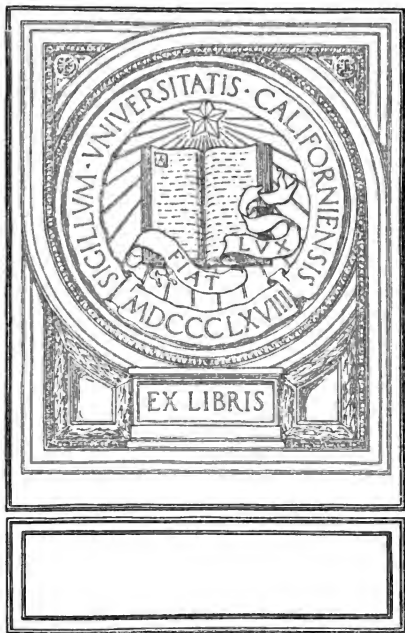


**COMENIUS' SCHOOL
OF INFANCY: AN
ESSAY ON THE
EDUCATION OF
YOUTH DURING...**

Johann Amos Comenius







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COMENIUS'
SCHOOL OF INFANCY

*AN ESSAY ON THE EDUCATION OF YOUTH
DURING THE FIRST SIX YEARS*

UNIV. OF
CALIFORNIA

EDITED WITH AN INTRODUCTION AND NOTES

BY

WILL S. MONROE



1892

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Dedication.

To

**PIOUS CHRISTIAN PARENTS, GUARDIANS, TEACHERS,
AND ALL UPON WHOM THE CHARGE OF
CHILDREN IS INCUMBENT,**

GREETING:¹

BELoved,

Purposing to communicate something to you all respecting your duty, three things seem necessary to be premised :

I. The preciousness of the treasure which God bestows on those to whom He entrusts the pledges of life.

II. To what end or purpose He confers those pledges, and to what objects education ought to be directed.

III. That youth demand good education so greatly that, failing it, they must of necessity be lost.

Having established these three principles, I shall proceed to my purpose, and explain in order the departments of your solicitude respecting this early age.

JOHN AMOS COMENIUS.

¹ Since the value of the *School of Infancy* is so largely historical, the editor has thought best to give this quaint dedication, and to retain in the body of the book many quaint and even obsolete expressions.

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INTRODUCTION.

"MAY the guiding star and rudder of our didactic¹ be this: to search out and discover a rule in accordance with which teachers teach less and learners learn more; the school contain less noise and confusion, but more enjoyment and solid progress; the Christian state suffer less from an all pervading gloom, discord, and derangement, but find more order, light, peace, and tranquillity," thus wrote John Amos Comenius, the evangelist of modern pedagogy, nearly three hundred years ago.

Comenius believed that education would regenerate the race; accordingly all children, rich and poor, high and low, boys and girls, were to be educated. Instruction must begin in early youth and follow the course of nature. For this purpose, he outlined an ideal scheme which extended from the birth of the child to the age of twenty-four years. This system of education provides for four grades of schools: 1. The Mother school, which shall cover the first six years of the child's life, laying the foundation for all that he is to learn in the later life. He is to be given simple lessons in objects, taught to know stones, plants, and animals; the names and uses of the members of his body; to distinguish light and darkness and colors; the geography of the cradle, the room, the farm, the street, and the field; trained in mod-

¹ The *Great Didactic* was Comenius' most considerable work on the philosophy of education. An English translation by Professor Hanus will shortly appear in the international educational series edited by Dr. Harris.

eration, purity, and obedience, and taught to say the Lord's prayer. In the first school the mother is to be the teacher. 2. The Primary school, which is to occupy the years from six to twelve; this is peculiarly a school of the mother tongue. Here the child is to be taught "to read; to write well; to reckon as far as ordinary life will require; to measure; to sing common melodies by rote; the catechism; the Bible; a very general knowledge of history, especially of the creation, the fall of man and the redemption; a beginning of cosmography, and a knowledge of trades and occupations." 3. The Latin school, occupying the years from twelve to eighteen, during which time Latin, Greek, and Hebrew shall be taught. Physics must be studied before abstract mathematics, because addressed to the sense, and therefore easier for beginners. Ethics, dialectics, and rhetoric are also included in the course of study for the Latin school. 4. The University, where every department of knowledge shall be taught by men learned each in his own department. "The learned men shall bind themselves to use their united powers to promote the sciences and to make new discoveries." How far these elaborate schemes have been realized, may be seen by comparing the plans of Comenius with the public school systems in our own country and Germany.

It was as a guide to mothers during the years of opening intelligence that Comenius wrote the *School of Infancy*; but one finds in this quaint old book not only a guide for mothers, but as well for teachers and all others engaged in the high and holy mission of training little ones. Comenius loved children. His faith in the possibility of training the young into useful men and women was bounded only by the blue dome of heaven. What higher tribute to childhood than this paragraph: "Whoever has within his house youth exercising themselves in piety, morality, and knowledge,

possesses a garden in which celestial plantlets are sown, watered, bloom, and flourish; a studio, as it were, of the Holy Spirit in which he elaborates and polishes these vessels of mercy, these instruments of glory, so that in them, as living images of God, the rays of his eternal and infinite power, wisdom, and bounty may shine more and more. How inexpressibly blessed are such parents!"

The *School of Infancy* was written between 1628 and 1630, during the time that Comenius was pastor of the Moravian church and teacher in the Brethren's school at Lissa, Poland. It was written in the Bohemian language, translated into German, and first printed in 1633 at Lissa. The year following an edition appeared in Leipzig, and two years later a third German edition was printed at Nuremburg. Subsequently Polish, Bohemian, and Latin translations appeared; and Joseph Müller of Herrnhut, Germany, in a very accurate and complete bibliography (61)¹ of the writings of Comenius, mentions an English edition of 1641. I have found no other reference to an English translation so early. Comenius was well known in England to Milton, Hartlib, and others high in authority; and the fact that most of his other writings were early translated into English, gives credence to Mr. Müller's statement. In 1858, Daniel Benham published in London an English translation (23) of the *School of Infancy*, to which was prefixed an extended and well written account of the life of Comenius. Benham's translation has long been out of print, and this excellent book, in consequence, inaccessible to the English reader.

In America, where teachers are beginning to study the literature of their calling, the book has been in demand for several years; and the present edition has been prepared with the hope that it may, in some measure, meet this grow-

¹ The numerals in the Introduction refer to the bibliography at the close of the volume.

ing demand, and, at the same time, add to the awakened interest in educational classics. In the present edition, Benham's translation has been to some extent followed, the editor, however, making frequent translations from the German editions (Leipzig, 1875 and 1891) by Julius Beeger and Albert Richter. The frontispiece portrait of Comenius is from an engraving by W. Hollar, the Bohemian artist, who doubtless took it from life.

The footnotes by the editor show to some extent the origin of Comenius' educational ideals and the influence of his writings on later educators. Mr. Quick (67) is entirely right in declaring that Comenius was the first to treat education in a scientific spirit. Monsieur Compayré (127) says: "He determined, nearly three hundred years ago, with an exactness that leaves nothing to be desired, the division of the different grades of instruction. He exactly defined some of the laws of the art of teaching, and he applied to pedagogy, with remarkable insight, the principles of modern logic."

There are in English so many excellent accounts of the life of Comenius that a biographical sketch in this connection seems unnecessary. The life by Laurie (48) and the sketches in Barnard's *American Journal of Education* (2), Compayré's *History of Pedagogy* (28), and Quick's *Educational Reformers* (67) are commended to the reader. The editor has also appended a bibliography of the Comenian literature to which he has had access. *Monatshefte der Comenius-Gesellschaft* (54), a monthly magazine published at Leipzig, now on its fourth volume, will be found a mine of rich Comenian lore.

Famous in his own day; enjoying the friendship of the great scholars and the confidence of royal personages; the author of one hundred and thirty-five educational and religious books and treatises which were translated during his lifetime into all the languages of Europe and most of the

Asiatic languages; bishop of the Moravian church, — Comenius and his writings were forgotten, and his name practically unknown, for two hundred years. Dr. Nicholas Murray Butler (13), in likening him unto the stream that loses itself in the arid desert and then reappears with gathered force and volume to lend its fertilizing power to the surrounding country, says: "Human history is rich in analogies to this natural phenomenon, but in Comenius the history of education furnishes its example. The great educational revival of our century, and particularly of our generation, has shed the bright light of scholarly investigation into all the dark places, and to-day, at the three hundredth anniversary of his birth, the fine old Moravian bishop is being honored wherever teachers gather together, and wherever education is the theme."

Banished from his native Bohemia in early life by religious fanatics, he passed all his years in exile: now a teacher in Poland; now writer of pedagogical treatises for the educational department of Sweden; now adviser to the English parliament on educational topics; and now superintendent of schools in Transylvania (Hungary). Whether he taught in twenty cities, as Michelet maintains, and whether he was called to the presidency of Harvard College, as Cotton Mather asserts (but which the editor seriously doubts), does not concern the limits of this introduction. But that he was a great man in his own day, "a noble priest of humanity," as Herder so aptly characterizes him, no one familiar with the history of pedagogy in the seventeenth century will for a moment gainsay. He had the ears of kings and princes in nearly every country in Europe; his books were translated into Latin, Greek, Bohemian, Polish, Swedish, Dutch, English, Spanish, Italian, French, Hungarian, and the Asiatic languages of Turkey, Arabia, and Persia; the governments of England, France, Hungary, Holland, and Sweden

all invited him to come and live among them, and reconstruct their educational systems.

On the two hundredth anniversary of his death there was founded at Leipzig a national pedagogical library in his memory which now numbers over sixty-six thousand volumes. Besides the review (*Monatshefte der Comenius-Gesellschaft*) already noted, there are in many German cities Comenian societies which have for their object the study of his educational theories and practices. On the 28th of March, 1892, the three hundredth anniversary of his birth, educators the world over met to honor his memory and reflect upon the vast significance of his life and teachings. At the same time there was erected at Naarden, Holland, a modest but appropriate monument. It stands in a little park that is tastefully ornamented with shrubs and flowers, and consists of a pyramid of rough stones, with two marble slabs containing beautiful gold furrowed inscriptions in Latin, Dutch, and Slavonic. Here in this quiet little Dutch town, where he passed his closing days in exile, hundreds of educators come annually from Germany, Austria, Bohemia, Poland, Sweden, and other European countries to pay willing homage to the memory of a great teacher and a good man. That an American edition of his *School of Infancy* may do something towards contributing to this interest, is the sincere hope of the editor.

WILL S. MONROE.

BOOKS FOR MOTHERS AND TEACHERS.

THE following list of books has been prepared by the editor for the use of mothers and teachers interested in the literature of child study, the kindergarten, and primary education.

a. CHILD STUDY.

1. Baldwin, J. Mark. *Mental Development in the Child and Race*. New York, 1895.
2. Hall, G. Stanley, editor. *The Pedagogical Seminary*. Worcester, Mass.
3. Perez, Bernard. *The First Three Years of Childhood*. Translated and edited by Alice M. Christie. New York, 1888.
4. Preyer, William. *The Mind of the Child*. Translated by H. W. Brown. 2 vols. New York, 1889.
5. Preyer, William. *Mental Development in the Child*. Translated by H. W. Brown. New York, 1894.
6. Tracy, Frederick. *Psychology of Childhood*. Boston, 1895.

b. KINDERGARTEN.

1. Barnard, Henry, editor. *Papers on Fröbel's Kindergarten, with suggestions on principles and methods in different countries*. Hartford, 1881.
2. Blow, Susan E. *Symbolic Education ; a Commentary on Fröbel's Mother Play*. New York, 1894.
3. Blow, Susan E. *The Songs and Music of Fröbel's Mother Play*. New York, 1895.
4. Fröbel. *Education of Man*. Translated and annotated by W. N. Hailmann. New York, 1887.
5. Fröbel. *Pedagogics of the Kindergarten*. Translated by Josephine Jarvis. New York, 1895.

6. Herford, William H. *The Student's Fröbel*. Boston, 1894.
7. Marwedel, Emma. *Conscious Motherhood; or the earliest unfolding of the child in the cradle, nursery, and kindergarten*. Boston, 1889.
8. Peabody, Elizabeth P. *Lectures to Kindergartners*. Boston, 1885.
9. Wiggin, Kate Douglas, and Smith, Nora A. *The Republic of Childhood*. 3 vols. Boston, 1895.

C. PRIMARY EDUCATION.

1. Adler, Felix. *Moral Instruction of Children*. New York, 1892.
2. Comenius. *School of Infancy: an essay on the education of youth during the first six years*. Edited with an introduction and notes by Will S. Monroe. Boston, 1896.
3. Currie, James. *The Principles and Practice of the Early and Infant Education*. New York, 1887.
4. Edgeworth, Maria. *Practical Education*. In two volumes. Second American edition. Boston, 1815.
5. Fénelon. *The Education of Girls*. Translated by Kate Lupton. Boston, 1891.
6. Laurie, S. S. *Primary Instruction in Relation to Education*. Edinburgh, 1883.
7. Malleison, Mrs. Frank. *Notes on the Early Training of Children*. Boston, 1887.
8. Necker de Saussure, Madame. *Progressive Education*. Edited by Emma Willard and Mrs. Phelps. Boston, 1835.
9. Pestalozzi. *How Gertrude Teaches Her Children*. Syracuse, 1894.
10. Pestalozzi. *Leonard and Gertrude*. Translated and abridged by Eva Channing. Boston, 1888.
11. Richter, Jean Paul. *Levana, or Doctrine of Education*. London, 1886.
12. Rousseau. *Émile, or concerning Education*. Translated by Eleanor Worthington. Boston, 1888.

SCHOOL OF INFANCY.

CHAPTER I.

CLAIMS OF CHILDHOOD.

1. THAT children are an inestimable treasure¹ the Spirit of God, by the lips of David, testifies, saying: "Lo, the children are the heritages of the Lord; the fruit of the womb His reward; as arrows in the hand, so are children. Blessed is the man who has filled his quiver with them; he shall not be confounded." David declares those to be happy on whom God confers children.

2. The same is also evident from this, that God, purposing to testify His love towards us, calls us children, as if there were no more excellent name by which to commend us.

3. Moreover, He is very greatly incensed against those who deliver their children to Moloch. It is also worthy our most serious consideration that God, in respect of the children of even idolatrous parents, calls them children born to

¹ Madame Necker de Saussure, in her very sensible and helpful book on *Progressive Education* (edited by Mrs. Emma Willard and Mrs. Phelps, Boston, 1835), says: "When God gives to its mother's arms the little being for whom she has suffered and hoped, what a crowd of varying emotions rush upon her soul—gratitude for continued existence and love springing up to greet the new-born spirit which is hereafter to share her weal and woe and to be the blessing or the curse of her future existence."

Him; thus indicating that they are born, not for ourselves, but for God, and, as God's offspring, they claim our most profound respect. . . .

4. Hence, in Malachi, children are called the seed of God, whence arises the offspring of God.

5. For this reason the eternal Son of God, when manifested in the flesh, not only willed to become the participator of the nature of children, but likewise deemed children a pleasure and a delight. Taking them in His arms, as little brothers and sisters, He carried them about, and kissed them and blessed them.

6. Not only this, He likewise uttered a severe threat against any one who should offend them, even in the least degree, commanding them to be respected as Himself, and condemning, with severe penalties, any who offended even the smallest of them.

7. Should any one wish to inquire why He so delighted with little children, and so strictly enjoined upon us such respectful attention to them, many reasons may be ascertained. And first, if at present the little ones seem unimportant to you, regard them not as they now are, but as, in accordance with the intention of God, they may and ought to be. You will see them, not only as the future inhabitants of the world and possessors of the earth, and God's vicars amongst His creatures when we depart from this life, but also equally participators with us in the heritage of Christ, a royal priesthood, a chosen people, associates of angels, judges of devils, the delight of heaven, the terror of hell—heirs of the most excellent dignities throughout all the ages of eternity. What can be imagined more excellent than this?

8. Philip Melanchthon,¹ of pious memory, having upon

¹ A very full and satisfactory account of Melanchthon's educational activities is to be found in Von Raumer's *Geschichte der Pädagogik*

one occasion entered a common school, looked upon the pupils therein assembled, and began his address to them in these words: "Hail, reverend pastors, doctors, licentiates, superintendents! Hail, most noble, most prudent, most learned lords, consuls, prætors, judges, prefects, chancellors, secretaries, magistrates, professors, etc." When some of the bystanders received these words with a smile, he replied: "I am not jesting; my speech is serious; for I look on these little boys, not as they are now, but with a view to the purpose in the Divine mind, on account of which they are delivered to us for instruction. For assuredly some such will come forth from among the number, although there may be an intermixture of chaff among them as there is among wheat." Such was the animated address of this most prudent man. But why should not we with equal confidence declare, in respect of all children of Christian parents, those glorious things which have been mentioned above? since Christ, the promulgator of the eternal secrets of God, has pronounced that "of such is the kingdom of Heaven."¹

9. But if we consider only their present state, it will at once be obvious why children are of inestimable value in the sight of God, and ought to be so to their parents; in the first place, they are valuable to God, because, being innocent, with the sole exception of original sin,² they are not yet the defaced image of God, by having polluted themselves with actual guilt, and are "unable to discern between (Gutersloh, 1890). The same is translated almost entire in Barnard's *American Journal of Education*, Vol. IV.

¹ Fröbel says: "Let the child always appear to us as a living pledge of the presence, of the goodness, and of the love of God."

² Strong as was his faith in childhood, he was too deeply grounded in religious dogmas to overcome the doctrine of original sin. Rousseau, who represents the other extreme, says: "Let us assume as an incontestable maxim that the first movements of nature are always right; that there is no original perversity in the human heart."

good and evil, between the right hand and the left." That God has respect to this is abundantly manifest from the above words addressed to John, and from other passages of sacred writ.

10. Secondly, they are the pure and dearly purchased possession of Christ; since Christ, who came to seek the lost, is said to be the Savior of all, except those who by incredulity and impenitence shut themselves out from being participators in His merits. These are the purchased from among men, that they may be the first-fruits unto God and the Lamb; having not yet defiled themselves with the allurements of sin; but they follow the Lamb whithersoever he goeth. And that they may continue so to follow, they ought to be led, as it were, with the hand by a pious education.

11. Finally, God so embraces children with abounding love that they are a peculiar instrument of divine glory, as the Scriptures testify, "From the lips of infants and sucklings thou hast perfected praise, because of thine enemies; that thou mayest destroy the enemy and avenger."¹ How it comes to pass that God's glory should receive increase from children, is certainly not at once obvious to our understanding; but God, the discernor of all things, knows and understands, and declares it to be so.

12. That children ought to be dearer and more precious to parents than gold and silver, than pearls and gems, may be discovered from a comparison between both of these gifts from God: for first, gold, silver, and such other things, are inanimate, being only somewhat harder and purer than the clay which we tread beneath our feet; whereas children are the lively image of the living God.²

¹ Psalms viii. 2.

² In his old age he wrote: "I may here mention my endeavors to promote the better education of youth. Many considered them un-

13. Secondly, gold and silver are rudimentary objects produced by the command of God; whereas children are creatures in the production of which the all-sacred Trinity instituted special council, and formed them with His own fingers.

14. Thirdly, gold and silver are fleeting and transitory things; children are an immortal inheritance. For although they yield to death, yet they neither return to nothing, nor become extinct; they only pass out of a mortal tabernacle into immortal regions. Hence, when God restored to Job all his riches and possessions, even to the double of what he had previously taken away, he gave him no more children than he had before; namely, seven sons and three daughters. This, however, was the precise double; inasmuch as the former sons and daughters had not perished, but had gone before to God.

15. Fourthly, gold and silver come forth from the earth, children from our own substance; being a part of ourselves, they consequently deserve to be loved by us, certainly not less than we love ourselves; therefore God has implanted in the nature of all living things so strong an affection towards their young that they occasionally prefer the safety of their offspring to their own. If any one transfer such affections to gold and silver, he is, in the judgment of God, condemned as guilty of idolatry.

16. Fifthly, gold and silver pass away from one to another as though they were the property of none, but common to all; whereas children are a peculiar possession, divinely assigned to their parents; so that there is not a man in the

worthy a theologian's time; but I thank Christ, my everlasting love, for inspiring me with such affection towards His lambs and for regulating my exertions in the form set forth in my educational works. I trust that when the winter has passed they will bring forth some fruit to His church."

world who can deprive them of this right or dispossess them of this inheritance, because it is a portion descended from heaven and not a transferable possession.¹

17. Sixthly, although gold and silver are gifts of God, yet they are not such gifts as those to which He has promised an angelic guardianship from heaven; nay, Satan mostly intermingles himself with gold and silver so as to use them as nets and snares to entangle the unwary, drawing them as it were with thongs, to avarice, haughtiness, and prodigality; whereas the care of little children is always committed to angelic guardianship, as the Lord himself testifies. Hence he who has children within his house, may be certain that he has therein the presence of angels; he who takes little children in his arms may be assured that he takes angels; whosoever, surrounded with midnight darkness, rests beside an infant, may enjoy the certain consolation that with it he is so protected that the spirit of darkness cannot have access. How great the importance of these things!

18. Seventhly, gold, silver, and other external things do not procure for us the love of God, nor, as children do, defend us from His anger; for God so loves children, that for their sake He occasionally pardons parents; Nineveh affords an example, inasmuch as because there were many children therein, God spared the parents from being swallowed up in the threatened judgment.²

19. Eighthly, human life does not consist in abundance of wealth, as our Lord says, since without God's blessings

¹ Horace Mann asks: "Whoever saw a wretch so heathenish, so dead, that the merry song or shout of a group of gleeful children did not galvanize the misanthrope into an exclamation of joy? What orator or poet has eloquence that enters the soul with such quick and subtle electricity as a child's tears of pity for suffering or his frown of indignation at wrong?"

² Jonah iv. 11.

neither food nourishes, nor plaster heals, nor clothing warms; but His blessing is always present with us for the sake of children, in order that they may be sustained. For, if God liberally bestows food on the young ravens calling on Him, how much more should He not care for children, His own image? Therefore, Luther has wisely said: "We do not nourish our children, but they nourish us; for because of these innocents God supplies necessities, and we aged sinners partake with them."

20. Finally, silver, gold, and gems¹ afford us no further instruction than other created things do, namely, in the wisdom, power, and beneficence of God; whereas children are given to us as a mirror, in which we may behold modesty, courteousness, benignity, harmony, and other Christian virtues, the Lord himself declaring, "Unless ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven."² Since, then, God has willed that children should be unto us in place of preceptors, we judge that we owe to them the most diligent attention.³

COLLATERAL READING.

Fénelon's *Education of Girls*, Chaps. I. and II.; Herford's *Student's Fröbel*, Chap. I.; Malleon's *Early Training of Children*, Chap. I.; Marwedel's *Conscious Motherhood*, Chap. I.; Necker de Saussure's *Progressive Education*, Book I., Chaps. I., II., and III.; Rousseau's *Emile*, Book I.

¹ This analogy is a favorite with Comenius. It appears frequently in his other educational writings.

² Matthew xviii. 3.

³ No writer on education before or since Comenius has evidenced greater faith in children than he; and it is the faith which pretty generally calls forth response.

Quintilian in similar strain asks: "Has a son been born to you? From the very first conceive the highest hopes for him."

CHAPTER II.

OBLIGATIONS OF PARENTS.

1. SHOULD it enter the mind of any one to inquire why it pleased the Divine Majesty to produce these celestial gems not at once in the full number which He purposed to have for eternity, as He did the angels, such inquirer will discover no other reason than that, in doing so, he honors human kind by making them as it were his coadjutors in multiplying creatures. Not, however, that from that source alone they draw pleasure, but that they may exercise their zeal in rightly educating and training them for eternity.¹

2. Man accustoms the ox for plowing, the hound for hunting, the horse for riding and driving, because for these uses they were created, and they cannot be applied to other purposes; man, however, being more noble than all those creatures, ought to be educated for the highest objects, so that as far as possible he may correspond in excellences to God, whose image he bears. The body, no doubt, being taken from the earth, is earthy, is conversant with the earth, and must again be turned into earth; whereas the soul, being inspired by God, is from God, and ought to remain in God and elevate itself to God.

¹ Jean Paul says : "The light of the soul which we call life, issuing from I know not what sunny cloud, strikes upon the bodily world and molds the rough mass into its dwelling place, which glows on until death — by the nearness of another world — allures it still further on."

3. Parents, therefore, will not fully perform their duty, if they merely teach their offspring to eat, to drink, to walk about, to talk, and to be adorned with clothing; for these things are merely subservient to the body, which is not the man, but his tabernacle only; the guest (the rational soul) dwells within, and rightly claims greater care than its outward tenement.¹ Plutarch has rightly derided such parents as desire beauty, riches, and honors for their children, and endeavor to promote them in these respects, regarding very little the adornment of the soul with piety and virtue, saying: "That those persons valued the shoe more than the foot." And Crates the Theban, a Gentile philosopher, vehemently complaining of the madness of such parents, declared, as the poet relates:—

" Were I permitted to proclaim aloud everywhere,
I should denounce all those infatuated and shamefully wicked,
Whom destructive money agitates with excessive zeal.
Ye gather riches for your children, and neither nourish them with
doctrine,
Nor cherish within them intellectual capability."

4. The first care, therefore, ought to be of the soul, which is the principal part of the man, so that it may become, in the highest degree possible, beautifully adorned. The next care is for the body, that it may be made a habitation fit and worthy of an immortal soul.² Regard the mind as

¹ A. Bronson Alcott once said: "Character, natural and acquired, modified by temperament, by education, by society, government, and religion, is a subject worthy of all attention. All that affects its formation and reformation, all that mysterious process by which the human mind accomplishes its great purposes—the perfection of its nature and the elevation of its hopes—should be regarded by a deep and scrutinizing attention by all those entrusted with its high capacities and lofty destinies."

² Plato notes in this connection: "My belief is, not that a good body will by its own excellence make the soul good; but on the con-

rightly instructed which is truly illuminated from the effulgence of the wisdom of God, so that man, contemplating the presence of the Divine Image in himself, may diligently observe and guard that excellence.

5. Now there are two departments of true celestial wisdom which man ought to seek, and into which he ought to be instructed. The one, a clear and true knowledge of God and all of his wonderful works; the other, prudence,—carefully and wisely to regulate self and all external and internal actions appertaining to the present and future life.

6. Primarily as to the future life, because properly speaking that is life, from which both death and mortality pass into exile, since the present is not so much life as the way to life; consequently, whosoever has attained so much in this life as to prepare himself by faith and piety for a future life, must be judged to have fully performed his duty here.

7. Yet, notwithstanding this, inasmuch as God, by bestowing longevity upon many, assigns them certain duties, places in the course of their life various occurrences, supplying occasions for acting prudently. Parents must by all means provide for the training of their children in the duties of faith and piety; so must they also provide for the more polite culture in the moral sciences, in the liberal arts, and in other necessary things; to the end that when grown up they may become truly men, prudently managing their own affairs, and be admitted to the various functions of life, which, whether ecclesiastical or political, civil or social, God has willed them to fulfill, and thus, having righteously and prudently passed through the present life, they may, with the greater joy, migrate to the heavens.

8. In a word, the purpose for which youth ought to be tary, that a good soul will by its excellence render the body as perfect as it can be."

educated is threefold: (1) Faith and Piety; (2) Uprightness in respect of morals; (3) Knowledge of languages and arts.¹ These, however, in the precise order in which they are here propounded, and not inversely. In the first place, youth must be exercised in piety, then in the morals or virtues, finally in the more advanced literature. The greater the proficiency the youth makes in the latter, the better.

9. Whosoever has within his house youth exercising themselves in these three departments, possesses a garden in which celestial plantlets are sown, watered, bloom, and flourish; a studio, as it were, of the Holy Spirit, in which He elaborates and polishes those vessels of mercy, those instruments of glory, so that in them, as lively images of God, the rays of His eternal and infinite power, wisdom, and bounty, may shine more and more. How inexpressibly blessed are parents in such a paradise!

COLLATERAL READING.

Malleeson's *Early Training of Children*, Chap. II.; Marwedel's *Conscious Motherhood*, Chap. II.; Necker de Saussure's *Progressive Education*, Book II., Chaps. I., II., and III.; Rousseau's *Emile*, Book I.

¹ The purpose of education with Fröbel was likewise threefold: "Instruction should lead the boy (1) to a knowledge of himself in all circumstances, and thus to a knowledge of man in general, in his being and relations; (2) to the knowledge of God, the constant condition, the eternal foundation and source of all being; and (3) to the knowledge of nature — the material world, as issuing from and conditioned by the eternally spiritual."

CHAPTER III.

VALUE OF PRIMARY EDUCATION.

1. It must not be supposed that youth can, without the application of assiduous labor, be trained up in the manner described. For if a young shoot designed to become a tree requires to be planted, watered, hedged around for protection, and to be propped up; if a piece of wood designed for a particular form requires to be submitted to the hatchet, to be split, to be planed, to be carved, to be polished, and to be stained with diverse colors; if a horse, an ox, an ass, or a mule must be trained to perform their services to man; nay, if man himself stands in need of instruction as to his bodily actions, so that he may be daily trained as to eating, drinking, running, speaking, seizing with the hand, and laboring; how, I pray, can those duties, higher and more remote from the senses, such as faith, virtue, wisdom, and knowledge, spontaneously come to any one? It is altogether impossible.¹

2. God therefore has enjoined this duty on parents, that they should wisely convey, and with all due diligence instil

¹ Pestalozzi says: "It is recorded that God opened the heavens to the patriarch of old, and showed him a ladder leading thither. This ladder is let down to every descendant of Adam; it is offered to your child. But he must be taught to climb it. And let him not attempt it by the cold calculations of the head, or the mere impulse of the heart; but let all these powers combine, and the noble enterprise will be crowned with success."

into the tender minds of children, all things appertaining to the knowledge and fear of Himself; and that they should "talk with them respecting these things whether they sit in the house, or walk along the road, or recline or rise up."

3. To the same purpose Solomon everywhere in his books agrees in asserting that youth should be instructed in wisdom, and not too readily withdrawn from the rod. David, having seen the necessity of the same thing, was not ashamed, although he was a king, to become a teacher and director of youth, saying: "Come hither, ye children, hearken unto me: I will teach you the fear of the Lord."¹ Paul the Apostle admonishes parents "to bring up their children in the nurture and admonition of the Lord."

4. Since parents, however, are often incompetent to instruct their children; or, by reason of the performance of their duties in family affairs, unable; while others deem such instruction of trifling importance; it has been instituted with prudent and salutary counsel from remote antiquity, that in every state youth should be handed over to the instruction, along with the right of chastisement, of righteous, wise, and pious persons.

5. Such persons were called pedagogues (leaders not drivers of children), masters, teachers, and doctors. And places destined for such exercises were called colleges, gymnasia, and schools (retreats of *ease* or places of literary amusements). It being designed by this name to indicate that the action of teaching and learning is of itself, and in its own nature, pleasing and agreeable, — a mere amusement and mental delight.²

6. This gladness was, however, altogether departed from in subsequent times; so that schools were not, as their

¹ Psalms xxxiv. 11.

² Fénelon advises: "Mingle instruction with play. Conceal their studies under the guise of liberty and pleasure."

name previously indicated, places of amusement and delight, but grinding houses and places of torture¹ for youth among certain peoples, especially where the youth were instructed by incompetent men, altogether uninstructed in piety and the wisdom of God; such who had become imbecile through indolence, despicably vile, and affording the very worst example, though calling themselves masters and teachers; for these did not imbue the youth with faith, piety, and sound morals, but with superstitions, impiety, and baneful morals; being ignorant of the genuine method, and thinking to inculcate everything by force, they wretchedly tortured the youth; of which we are reminded by the singular though trite dialogue: "He appears to have got a very rich vintage of blows upon his shoulder-blades," and "He was repeatedly brought to the lash." For other modes of instruction than with severity of rod and atrocity of blows were unknown.

7. Although our predecessors, together with ecclesiastical reformation, somewhat reversed this state of things, yet God has reserved it for our age to provide a more easy, compendious, and solid instruction, to His own glory, and our comfort.

8. Now I proceed, depending upon the blessing of God, to the form or ideal of the proposed method of education to be devised in the maternal school, during the first six years of age.²

¹ In his other writings he says: "A musician does not dash his instrument against the wall, or give it blows and cuffs because he cannot draw music from it, but continues to apply his skill till he extracts a melody. So by our skill we have to bring the minds of the young into harmony and to the love of studies."

² "Education," says Rosenkranz, "is the influencing of man by man, and it has for its end to lead him to actualize himself through his own efforts."

COLLATERAL READING.

Fénelon's *Education of Girls*, Chap. III. ; Laurie's *Primary Instruction in Relation to Education*, Chap. I. ; Necker de Saussure's *Progressive Education*, Book II., Chaps. IV. and V. ; Richter's *Levana*, First Fragment, Chaps. I., II., III.

CHAPTER IV.

CHARACTER OF EARLY INSTRUCTION.

1. EVERY one knows that whatever disposition the branches of an old tree possess, they must necessarily have been so formed from the first growth. The animal, unless it receive in its very first formation the foundations of all its members, no one expects that it would ever receive them, for who can amend that which was born lame, blind, defective, or deformed? Man, therefore, in the very first formation of body and soul, should be molded so as to be such as he ought to be throughout his whole life.¹

2. For although God can bring an inveterately bad man to be profitable by completely transforming him, yet in the regular course of nature it scarcely ever happens otherwise than that as a thing has begun to be formed from its origin, so it becomes completed and so it remains. Whatever seed any one has sown in his youth, such fruits he reaps in old age, according to the saying, "The pursuits of youth are the delights of age."

3. Let not parents, therefore, devolve the whole instruction of their children upon teachers of schools and ministers of the church. It is impossible to make a tree straight that

¹ Compare with the first book of Rousseau's *Emile* (Boston, 1885). Plato also says in the *Republic*: "In every work the beginning is the most important part, especially in dealing with anything young and tender; for that is the time when any impression, which one may desire to communicate, is most readily stamped and taken."

has grown crooked, or produce an orchard from a forest everywhere surrounded with briars and thorns. They ought themselves to know the methods of managing their children, according as they value them; to the end that, under their *own* hands, they may receive increases of wisdom and grace before God and man.¹

4. And inasmuch as every one ought to be competent to serve God and be useful to men, we maintain that he ought to be instructed in piety, in morals, and sound learning, and that parents should lay the foundations of these three in the very earliest age of their children. How far these need to be extended in the first six years must be severally shown.

5. Piety, true and salutary, consists in these three things: 1. *That our hearts, having always and everywhere respect towards God, should seek Him in all that we do and say and think.* 2. *Having discovered the steps of Divine Providence, our hearts should follow God always with reverence, love, and obedience.* 3. *And thus always and everywhere mindful of God, conversing with God, our heart joining itself to God, it realizes peace, consolation, and joy.*

6. This is true piety, bringing a man to a paradise of divine pleasure, the foundations of which may be so impressed upon a boy within the space of six years, as that he may know, (1) that there is a God; (2) who, being everywhere present, He beholds us all; (3) that He bestows abundantly, food, drink, clothing, and all things upon such as obey Him; (4) but punishes with death the stubborn and

¹ Fröbel, in his *Education of Man* (New York, 1887), says: "It is highly important for man's present and later life that at this stage he absorbs nothing morbid, low, mean. . . . For, alas! often the whole life of man is not sufficient to efface what he has absorbed in childhood, the impressions of early youth, simply because his whole being, like a large eye, was open to them and wholly given up to them."

the immoral; therefore (5) that He ought to be feared, always to be invoked and loved as a father; and (6) that all things ought to be done which He commands; (7) and that, if we be good and righteous, He will take us to heaven. I maintain that an infant may be led on in these exercises until the sixth year of his age.

7. Children ought to be instructed in morals and virtue, especially in the following: 1. In temperance, that they may learn to eat and drink according to the wants of nature; not too greedily, or cram themselves with food and drink beyond what is sufficient. 2. In cleanliness and decorum, so that, as concerns food, dress, and care of the body, they may be accustomed to observe decency. 3. In respect towards superiors, whose actions, conversations, and instructions they should learn to revere. 4. In complaisance, so that they may be prompt to execute all things immediately at the nod and voice of their superiors. 5. It is especially necessary that they be accustomed to speak truth, so that all their words may be in accordance with the teaching of Christ, "that which is, is; that which is not, is not." They should on no account be accustomed to utter falsehood, or to speak of anything otherwise than it really is, either seriously or in mirth. 6. They must likewise be trained to justice,¹ so as not to touch, move stealthily, withdraw, or hide anything belonging to another, or to wrong another in any respect. 7. Benignity ought also to be instilled into them, and a love of pleasing others, so that they may be generous, and neither niggardly nor envious. 8. It is especially profitable for them to be accustomed to labor, as to acquire an aversion for indolence. 9. They should be taught not only to speak, but also to be silent

¹ In the *Great Didactic* Comenius says: "Justice will be learned by doing harm to no one, by giving to each his own, by avoiding lying and deceit, by being generally serviceable and amiable."

when needful; for instance, during prayers, or while others are speaking. 10. They ought to be exercised in patience, so that they may not expect that all things should be done at their nod; from their earliest age they should gradually be taught to restrain their desires. 11. They should serve their elders with civility and readiness. This being an essential ornament of youth, they should be trained to it from their infancy. 12. From what has been said, courteousness will arise, by which they may learn to show good behavior to every one, to salute, to join hands, to bend the knee, to give thanks for little gifts, etc. 13. To avoid the appearance of rudeness or levity, let them at the same time learn gravity of deportment, so as to do all things modestly and gracefully. A child initiated in such virtues will easily, as occurred in the case of Christ, obtain for itself the favor of God and man.

8. As to sound learning, it admits of a threefold division; for we learn *to know* some things, *to do* some things, and *to say* some things; or rather, we learn to know, to do, and to say all things, except such as are bad.

9. A child in the first six years may begin to know, 1. Natural things,¹ provided it knows the names of the elements, fire, air, water, and earth; and learn to name rain, snow, ice, lead, iron, etc. Likewise trees and some of the

¹ Joseph Neef, the first to introduce Pestalozzian ideas in America, in his *Plan and Method of Education* says: "To unfold any faculty whatever, we must exercise it, and to exercise it we must possess means for exercising it; and these means we have in abundance. Let us but open our eyes. The whole cabinet of nature, beings and objects, animate and inanimate, obtrude themselves on us, and yet how neglected they are."

Professor Preyer, of Germany, remarks: "The extraordinary incitement which the direct observation of nature, and particularly of animate nature, gives during the whole season of childhood, nothing else can supply or make good."

better known and more common plants, violets, grasses, and roses. Likewise, the difference between animals; what is a bird, what are cattle, what is a horse, etc. Finally, the outward members of its own body, how they ought to be named, for what use designed; as the ears for hearing, the feet for running, etc. 2. Of optics, it will suffice for children to know what is darkness, what is light, and the difference between the more common colors, and their names. 3. In astronomy, to discern between the sun, moon, and stars. 4. In geography, to know whether the place in which it was born and in which it lives be a village, a city, a town, or a citadel; what is a field, a mountain, a forest, a meadow, a river. 5. The child's first instruction in chronology will be to know what is an hour, a day, a week, a month, a year; what is spring, summer, etc. 6. The beginning of history will be to remember what was done yesterday, what recently, what a year ago, what two or three years ago. 7. Household affairs, to distinguish who belongs to the family and who does not. 8. In politics, that there is in the state a chief ruler, ministers, and legislators, and that there are occasional assemblies of the nation.

10. As to actions, some have respect to the mind and the tongue, as dialectics, arithmetic, geometry, and music; some respect the mind and hand, such as labors and corporeal actions. 1. The principles of dialectics may be so far imbibed as that a child may know what is a question, and what an answer, and be able to reply distinctly to a question proposed, not talking about onions when the question is garlic. 2. Arithmetic, the foundation of which will be to know that something is much or little, be able to count to twenty, or even all the way to sixty, and understand what is an even and what an odd number; likewise that the number three is greater than two, and that three and one make four, etc. 3. In geometry, to know what is small or

large, short or long, narrow or broad, thin or thick; likewise what is an inch, a foot, a yard, etc. 4. The child's music will be to sing from memory some little verses from the Psalms or hymns. 5. As to the mind and hand, the beginning of every labor or work of art is to cut, to split, to carve, to arrange, to tie, to untie, to roll up, and to unroll, such things as are familiar to all children.¹

11. As to language, propriety is obtained by grammar, rhetoric, and poetry. 1. The grammar of the first six years in question will be that the child should be able to express in his own language so much as it knows of things, even though it speak imperfectly;² yet let it be to the point, and so articulated as that it may be understood. 2. Their rhetoric will be to use natural actions, and, in case they hear, to understand and repeat a trope or a figure. 3. Their rudiments in poetry will be to commit to memory certain verses or rhymes.

12. Care must be taken as to the method adopted with children in these things, not apportioning the instruction precisely to certain years or months (as will afterwards be done in the other schools), but in general only, for the following reasons: 1. Because all parents cannot observe such order in their homes as prevails in public schools, where no unusual matters disturb the regular course of things. 2. Because in this early age all children are not endowed

¹ Comenius was one of the first to recognize the educational value of manual training. "Learn to do by doing," was one of his cardinal maxims. Locke and Rousseau accepted this maxim. The former wrote: "I cannot forbear to say, I would have my gentleman learn a trade, a manual trade."

² Ascham quaintly remarks in the *Schoolmaster* (London, 1864): "But if the childe miss, either in forgetting a worde or in changing a good with a worse or in misordering a sentence, I would not have the master either frowne or chide with him, if the childe have done his diligence and used no frowardship therein."

with equal ability, some beginning to speak in the first year, some in the second, and some in the third.¹

13. I will therefore show, in a general way, how children should be instructed during the first six years: (1) in a knowledge of things; (2) in labors with activity; (3) in speech; (4) in morals and virtues; (5) in piety; (6) inasmuch as life and sound health constitute the basis of all things in relation to men, it will be shown how, by diligence and care of parents, children may be preserved sound and healthy.²

COLLATERAL READING.

Edgeworth's *Practical Education*, Chap. XX.; Laurie's *Primary Instruction in Relation to Education*, Chap. I.; Preyer's *Mental Development in the Child*, Chap. I.; Richter's *Levana*, Second Fragment, Chaps. I., II., and III.

¹ The student of education, familiar with the writings of Comenius, is constantly surprised at his familiarity with child-mind,—a familiarity not common among educational philosophers in our own day. How much more remarkable it must have been two and a half centuries ago!

² Aristotle had previously declared: "The first care should be given to the body rather than to the mind."

CHAPTER V.

PHYSICAL EDUCATION.

1. A CERTAIN author advises that we ought "*to pray for a sound mind in a sound body.*"¹ But we ought to labor as well as to pray, since God promises the blessings to the industrious, and not to the indolent. Inasmuch, however, as babies cannot labor, nor know how to pour out prayers to God, it becomes the parents to discharge this duty, so as to zealously train up what they have procreated to the glory of God.

2. Above all things it should be the parents' first care to preserve the health of their offspring, since they cannot train them up successfully unless they be lively and vigorous; for what proficiency can be made with the sickly and the morbid? Inasmuch as this matter depends mainly upon mothers,² it seems requisite to counsel them for their sake.

¹ Montaigne in *L'institution des Enfants* (Paris, 1888) says: "I would have the youth's outward behavior and mien and the disposition of his limbs formed at the same time with his mind. It is not a soul, it is not a body, that we are training up, but a man, and we ought not to divide him."

² Pestalozzi also maintains that the mother is the natural educator of the child. In *Comment Gertrude Instruit ses Enfants* (Paris, 1887), he says: "It is the main design of my method to make home instruction again possible to our neglected people, and to induce every mother whose heart beats for her child to make use of my elementary exercises." Again in *Christoph und Else* (Berlin, 1869): "A pious mother who teaches her own children seems to me the finest sight on earth."

3. The mother, bearing in mind that God, the creator of all things, began to form the offspring, should devote herself on that account even more to piety than formerly, beseeching God daily, with most ardent prayers, that He will bring to light, perfectly formed and sound, what she bears beneath her heart.

4. Let matrons, therefore, be especially careful of themselves, that they may in no respect injure their offspring.

1. Let them observe temperance and diet, lest by excessive eating and drinking, or unreasonable fasting, by purgations, by blood-letting, by chills, etc., they fall into a condition of depression and liability to injure, or emaciate, or debilitate their offspring: they must therefore be particularly cautious against all excess during the period of carriage. 2. Let them not recklessly stagger, stumble, or strike against anything, or even walk incautiously; because of any and all of these, the yet weak and infirm infant may be injured. 3. It is needful for the prospective mother to hold a tight rein over all her affections, so as to avoid incurring sudden fear, falling into excessive anger, or repining or distressing herself in mind, etc.; for unless she beware of these things she will have an infant timid, passionate, anxious, and melancholy, and, what is worse, from sudden terror and excessive passion, it may be brought forth a lifeless abortion, or at least of very feeble health. 4. In respect of external actions, the mother should be careful not to indulge in excessive sleep, indolence, or torpor, but perform with all agility her usual employment, with all the promptitude and celerity of which she is capable; for as she then is, such will be the nature of her offspring. With respect to other matters, skilled physicians, nurses, and honorable matrons will supply the necessary advice.

5. Immediately upon the birth of the child let it be suitably cleansed and washed: let soft and warm fomentations

be applied around it, and let the parent at once prepare suitable food. And here it ought especially to be observed, that the mother herself ought to be the nurse,¹ and not to repel her own flesh, nor grudge to the infant the sustenance which she supplied to it prior to its birth. Oh, how grievous, how hurtful and reprehensible is the strange conduct of certain mothers (especially of the upper classes), who, feeling it irksome to cherish their own offspring, delegate the duty of nourishing their offspring upon other women. This matter imposes the necessity of showing here the hard-heartedness of such culpability, and of showing how cautiously they ought to proceed in it; for the deeper this custom has spread its roots and diffused itself, the greater the necessity of not passing it by in silence, especially here, when we purpose to show the benefit arising out of good order from the very foundation.

6. I maintain, therefore, that this cruel alienation of mothers from their infants, by handing them over to be suckled with the milk of others (unless in some inevitable case, or when the mother is unable), is opposed, (1) to God and nature; (2) hurtful to the children; (3) pernicious to mothers themselves; (4) dishonorable, and deserving the highest reprobation.

7. That such conduct is strongly opposed to nature is manifest from this: First, that no such thing is found in nature, not even among wild beasts: the wolf, the bear, the

¹ Vives, with whose educational writings Comenius was familiar, says in *De Institutione Femine Christiane* (Basle, 1524): "The mother, like Cornelia, should regard her children as her greatest treasures. Where possible, she should nurse them herself. It is the most natural for mother and child and the surest foundation of the child's affections." Rousseau's injunction in the same connection is well known. He says: "Let mothers only vouchsafe to nourish their children, and our manners will reform themselves; the feelings of nature will reawaken in all hearts."

lioness, the panther, and other such ferocious animals, nourish their offspring with their own milk; and shall the mothers of the human race be less affectionate than the dams of all these? Does not God himself indicate this very thing in the lamentations of Jeremiah, saying, "The dragons make bare the breast and suckle their young; the daughter of my people is cruel as the ostrich in the desert." How, I pray, can it agree with nature that they should thrust from themselves that which is a part of themselves? — that they should at last withdraw the milk from their own offspring, which during so many months they bore and nourished beneath their hearts? God certainly gave not the milk for the use of the mothers, but of the children; for those fountains never spring up save when offspring come to life: for whose sake then are they, unless they be for the new guests? They, therefore, who can and do not suckle their own offspring, invert the Divine arrangements and transfer them to a different purpose than that for which they were designed.

8. Secondly, it contributes much to the health of the infants that they suckle the breast of their real mother, rather than of another; inasmuch as before birth they were nourished with the maternal blood, daily experience witnesses that children might approach nearer to the dispositions and virtues of their parents than generally happens. Favorinus, not among the least celebrated of philosophers, shows, that as the milk of animals, by some occult virtue, possesses the power of fashioning the body and mind according to the form of its original; and this he demonstrates by citing the case of lambs and kids, saying, "That lambs, nourished with the milk of goats, have milk much weaker than those sustained by the milk of the mother; on the contrary, kids nourished with the milk of sheep have wool much softer than those nourished by the milk of their dams." Who, then, unless he be blind, does not observe that infants, with

the milk of the foster mother, imbibe morals other than those of their parents? If married people do not permit their gardens to be sown with foreign seed, why do they allow their human plants to be irrigated with foreign water? If the father has communicated his nature to the offspring, why should the mother deny to it her nature?¹ Why admit a third person to perform that? God, moreover, has united only two persons, as sufficient for producing offspring, and why should we not acquiesce in His will? If this custom can be admitted at all, it can only be in two special cases. First, should the mother of the infant be laboring under some contagious disease, in order to preserve the sound health of the infant and to prevent its contracting any taint of the contagion, it may be entrusted to another nurse. Second, if the mother be of such corrupt morals as to occasion obstruction to the virtue of the infant, providing a nurse of upright morals and piety can be found, I should not deny that in order to secure the graceful endowments of the mind, the infant may be entrusted to her. Inasmuch, however, as in these times even honorable, noble, and pious matrons deliver their recently born offspring to worthless, disreputable, and impious women, sometimes in a much more feeble state of health than themselves, such practice can admit of no excuse; for their beloved offspring becomes thus exposed to certain contagion of both body and mind. Assuredly under such circumstances, parents have no reason to wonder that their children become altogether dissimilar to themselves in morals and the affairs of life, and that they walk not in their steps,—since according to a proverb common among the Romans, “Wickedness is imbibed with the milk.”

9. Thirdly, as delicate mothers of this kind are afraid,

¹ Marcus Aurelius maintained that he inherited modesty from his father and feelings of piety from his mother.

that if they should take charge of their children, they may lose something of their symmetry or elegance of form. It frequently happens, on the contrary, that they incur the loss, not only of their customary rest and beauty, but also of their health; since, when they reject their own sucking infants, they reject their physicians, who usually free the mothers of superfluous humors and occult diseases, — as the philosopher, Favorinus, has shown at considerable length. Plutarch¹ deemed it necessary to compose a book for the especial purpose of counselling mothers in the duties to which by God and nature they are destined; and Aulus Gellius has left it upon record “that such women are not worth the name of mothers who decline the fulfillment of what God and nature enjoined upon them; and for such he anticipates evils of every kind.”

10. Fourthly, it violates maternal honor for mothers to refuse the breasts to their own children.² Didacus Apolephetes calls such not mothers, but step-mothers, saying, that many prefer the burdens of wealth rather than to carry their own offspring in their bosom; and many blush more at carrying their own offspring, than a dog or a squirrel in their arms. What animal, I pray, is so savage as to entrust its own young to others? Nay, a race of animals is said to exist in which the male contests with the female for the privilege of caring for the offspring. Birds, likewise, although they occasionally produce six and more young ones at a time, and God has not supplied them with milk for their offspring, yet they do not desert them, but feed and cherish them with all possible care.

¹ Plutarch's essay on the training of children is perhaps the oldest authenticated book on infant education.

² Rousseau is said to have made it fashionable for mothers to nurse their own children; but a century and a half before him Comenius tried to do the same thing.

11. As to the evil that may arise if some unsuitable nurse, and not the mother, suckle the infant, I will prove by example from three of the Roman emperors. 1. Titus, having had a diseased nurse, was throughout life subject to illness, as Lampridius avers. 2. Caligula was a ferocious beast in human form. The cause of this, however, was not attributable to his parents, but to the nurse whose breast he had sucked, who, besides being grossly immoral and impious, used to sprinkle her breasts with blood and then present them to him to suck. From this cause he became of a disposition so ferocious, that he not only delighted in shedding human blood, but also, without the least feeling of aversion, he licked it with his tongue when adhering to the sword. He even dared to wish that all mankind had but one neck, in order that they might be cut off with a stroke. 3. Tiberius was exceedingly fond of wine, for his nurse was not only herself a wine-bibbing and drunken woman, but also accustomed him from early life to the use of the juice of the grape.¹

12. Hence it is evident that no little depends on what kind of a nurse² one has, not only with regard to the body, but also to the mind and morals; for if a nurse be affected with any manifest or secret disease, the infant will also be subject to it. "If she be unchaste, untruthful, a pilferer, or is drunken or passionate, you can expect no other morals from the infant, which, with the milk, imbibes the seeds of all these evils." — *Didacus Apolephtes*.

13. Let the above suffice for the present. Pious and pru-

¹ Quintilian remarks in this connection: "New vases preserve the taste of the first liquor that is put into them, and wool, once colored, never regains its primitive whiteness."

² Jean Paul Richter says: "If we regard all life as an educational institution, a circumnavigator of the world is less influenced by all the nations that he has seen than by his nurse."

dent parents, anxious for the safety of their offspring, will know how to use these admonitions.

14. When at length the infants may be accustomed gradually to other aliment, it must be begun prudently with such nutritious substances as approximate to their natural aliment — mainly soft, sweet, and easy of digestion. It is extremely hurtful (as is the custom with many) to accustom infants to medicine; because by this means obstruction is occasioned to natural digestion in the stomach, and consequently to their growth. For medicine and food are in their nature opposites; the latter supplies the body with blood and vital humors, whereas the former opposes, by drying them up and expelling them; besides, medicine taken when not required becomes a habit of nature and loses its power, so as to be useless in the time of need, from being assimilated to nature. Nay, what is still worse, infants used to medicine from their tender years, never attain perfect strength and sound health, being rendered feeble, sickly, infirm, pale-faced, imbecile, cancerous; finally, they anticipate fate and die prematurely.

15. Wherefore, Oh beloved parents, if you would be numbered among the wise, just as you would avoid giving them poison, so avoid giving medicine to your children except in cases of necessity. Avoid also drink and food warm and acrid in their nature, such as dishes seasoned largely with pepper or salt. He who feeds his offspring with such food, or refreshes them with such drink, acts in the same manner as an imprudent gardener, who, being desirous that his plants should grow and flourish quickly, in order to warm the roots, covers them with lime. No doubt such plants will increase and put forth buds, but they will soon begin to become arid and dwindle away; and, while they seem to be flourishing, perish at the root. If you doubt this, make the experiment, and you will find how insalubrious these nutriment are for children. God has assigned and ordained milk as food for

children and other tender creatures; consequently they ought to be nourished on it. As soon, however, as they can be withdrawn from milk, let them have food of a similar nature, duly tempered, bread, butter, pottage, pot herbs, water, and a very light ale; thus they will grow like plants by the running stream, only indulging them in duly regulated sleep, frequent playful amusements, bodily movements, and, above all, commending their health and safety in pious prayers to God.

16. Hence the Spartans,¹ once the wisest of mortals, surpassed all the nations of the earth in paying special attention to the education of their youth. It was strictly provided by the public statutes that none of their youth should be allowed to taste wine before their twentieth year. Since wine was thus strictly denied to their youth, what, I pray, should we say respecting that maddening drink, recently discovered to the ruin of the human race, namely, wine and brandy, with which both old and young are equally burnt up? It is time, truly, that we learn to be cautious, lest we corrupt and destroy our children.

17. In other respects, also, the health of children should be most carefully watched, since their little bodies are weak, their bones soft, their veins infirm, and none of their members as yet mature and perfect. Consequently, they need prudent circumspection as to the manner in which they should be taken in the hand, lifted up, carried, set down, wrapped up, or laid in the cradle, lest through any imprudence they be injured by falling down, or striking against any thing, whereby they may lose sight or hearing, or become lame or maimed.²

¹ For accounts of Spartan education Mahaffy's *Old Greek Education* (N. Y., 1882), Davidson's *Aristotle and the Ancient Educational Ideals* (N. Y., 1892), and Compayré's *History of Pedagogy* (Boston, 1886).

² "To be in good health," says M. Compayré, the distinguished French writer on education, "to be vigorous and robust, to be skillful

A child is a more precious treasure than gold, but more fragile than glass. It may be easily shaken and injured, and be irreparably damaged.

18. When infants begin to sit, to stand, or to run about, to prevent injury from striking against anything, there is need of little seats, knee-splints, and little carriages, always beginning with the smallest. In some countries the practice prevails of putting upon the heads of infants a little cap padded on the inside with rolls of cotton, so that in the event of falling, their heads may be preserved from injury; a precaution quite applicable to other members also.¹ Let suitable clothing and warm covering in winter defend them from cold and atmospheric changes. To express the matter in a few words, let their health sustain no damage from bruises, from excess of heat or cold, from too much food or drink, or from hunger or thirst. Observing that all these be attended to with moderation.

19. It is likewise beneficial to observe due order: for example, how often children should be put to rest in the course of the day, and fed, and refreshed with play;² since this conduces much to health and becomes the basis of subsequent regularity of conduct. Although this may appear frivolous to some minds, yet it is certainly true that infants

with the hands and the fingers, and, if we can, to be beautiful and to remedy as far as possible those infirmities which disfigure and deform — such are the demands of physical education."

¹ His two illustrious followers, Locke and Rousseau, in a process of hardening children, took issue with Comenius on this point. But Comenius believed in moderation in all things.

² "Play," observes Jean Paul Richter, "is the working off at once of the overflow of both mental and physical powers; afterwards when the school scepter has carried off the mental source of all fire, even till rain comes, the limbs only throw off the fullness of life by running, throwing, carrying. Play is the first poetry of the human being."

may be sufficiently inured to decorous and agreeable order, as is manifested by example.

20. Inasmuch as our life consists in vital heat, and natural fire, unless it have a thorough draft of air, and repeated agitation, soon goes out, it is in like manner necessary that infants have their daily exercises and amusements. And, for this purpose, before children are able to move themselves and run about, the devices of rocking the cradle, carrying about, transferring from place to place, and being drawn in vehicles, were adopted. But when the little ones are somewhat advanced and begin to take to their feet, they may be allowed to run and do this or that little matter (at the beck of the mother or nurse). The more a child is thus employed, runs about and plays, the sweeter its sleep, the more easily does its stomach digest, the more quickly does it grow and flourish, both in body and mind; care being only taken that it in no way injures itself. Therefore a place should be found in which children may run about and exercise themselves with safety. And the proportion of this exercise that may be allowed without injury must be shown; and guardians of health, nurses, and baby carriers must be procured.

21. Finally, according to the proverb, *a joyful mind is half health*.¹ *The joy of the heart is the very life-spring of man*; in this also parents ought to be especially careful never to allow their children to be without delights. For example, in their first year, their spirits should be stirred up by rocking in the cradle, by gentle agitation in the arms,

¹ Hannah More in her *Strictures on Female Education* (London, 1799) gives similar advice: "Do not give her a gloomy and discouraging picture of the world, but rather seek to give her a just and sober view of the part she will have to take in it. There is, happily, an active spring in the mind of youth which bounds with fresh vigor and uninjured elasticity from temporary depressions."

by singing, by rattles, by carrying through some open place or garden, or even by kisses and embraces. Let all these things, however, be done with circumspection. In the second, third, and fourth years, let their spirits be stirred up by means of agreeable plays with them, or their playing among themselves, by running about, by chasing one another, by music, and any agreeable spectacle, as pictures, etc.¹ And to express myself in general, whatever is found to be either agreeable or pleasing must, on no account, be denied the child. Nay, if some little occupations can be conveniently provided for its eyes, ears, or other senses, they will contribute to the vigor of body and mind. Such things only ought to be denied as are adverse to piety and upright morals. As to the rest, more will be said in its own place.

COLLATERAL READING.

Blow's *Symbolic Education*, Chap. V. ; Edgeworth's *Practical Education*, Chaps. I., II., and III. ; Malleeson's *Early Training of Children*, Chap. VIII. ; Marwedel's *Conscious Motherhood*, Chap. X. ; Richter's *Levana*, Appendix to the Third Fragment ; Rousseau's *Emile*, Book I.

¹ Fröbel remarks : "The plays of the child contain the germ of the whole life that is to follow ; for the man develops and manifests himself in play, and reveals the noblest aptitudes and the deepest elements of his being. The whole life of man has its source in that epoch of existence, and whether his life is serene or sad, tranquil or agitated, fruitful or barren, depends on the care given to the beginnings of existence."

CHAPTER VI.

NATURE AND THOUGHT STUDIES.¹

1. "BEING the tender son of my father (says Solomon, the wisest of mortals) and the beloved of my mother, he taught me, instructing me that wisdom is the beginning of *all things*, and that prudence must be acquired and secured as a complete possession." It will therefore be the prudence of parents, not only to provide that their children have the means of living, and possess competent fortunes, but they ought also to labor with all their means, that their minds may be imbued with wisdom. "For wisdom is more precious than gems and pearls, and all things which are desired cannot be compared with it; length of days is in her right hand, and in her left are riches and glory; her ways are beautiful and all her paths are peaceful; the tree of life is to them who have apprehended her, and they who possess her are blessed." These are the words of the Holy Spirit.

2. Do parents consider well when these exercises of wisdom should be begun with children? Solomon says that he

¹ In the present chapter Comenius considers the studies which furnish the materials of thought, — the elements of science, optics, astronomy, geography, history, economics, politics, and stories. In the next chapter he discusses the studies which furnish the symbols of thought, — language, writing, drawing, arithmetic, geometry, and music. This classification is suggestive of his notions of content and form — questions now agitating the educators in this country.

was instructed by his father immediately from infancy, and although he was the beloved son of his mother, yet that did not interfere with his education. Our children, therefore, may be instructed in the knowledge of natural things¹ and other matters: but how is it to be done? Just as their tender age permits, *i.e.* according to their capabilities, as is apparent from the following instances:—

3. The natural knowledge of recently born infants is to eat, drink, sleep, digest, and grow; but these things do not affect their intellect. In the second or third year, they begin to apprehend what *papa* and *mamma* is, what food and drink are; and, shortly after this, they begin to understand what that is which we call water, what fire, what wind, what cold, what heat, what a cow is, what a little dog is; and the general varieties of natural things.² This their nurse-maids will instill into them, when caressing them in their arms, or while carrying them about, by saying, "Look, there is a horse, there is a bird, there is a cat," etc. In their fourth, fifth, and sixth years, they may begin to make further progress in additional knowledge of natural things,³

¹ With the possible exception of Bacon, no writer before Comenius appreciated more fully than he the value of nature studies for little children; and the object-teaching of Pestalozzi and elementary science in America may be traced to Transylvania, Hungary, where nature study first received formal consideration in the schools conducted by Comenius during the middle of the sixteenth century.

² Joseph Priestley, the distinguished scientist of the eighteenth century, says in his *Observations relating to Education* (New London, 1796): "Though the teaching of nature is slower than the teaching of art, it is more effectual because the actual experience of acting is more sensibly felt, and consequently makes a deeper impression."

³ Science for little children received a strong impulse from Comenius. He asks: "Do we not dwell in the Garden of Eden as well as our predecessors? Why should not we use our eyes, and ears, and noses as well as they; and why need we other teachers than these in learn-

so as to be able to tell what a stone is, what sand is, what clay is, what a tree, what a branch, what a leaf, what a blossom, etc. Likewise to know certain fruits, such as a pear, an apple, a cherry, a bunch of grapes, etc. Also to call by their proper names the external members of their bodies, and, in some measure, to know their uses. In this matter their father, mother, and attendants may often be occupied, instructing them by showing them this thing or that, and desiring them to name it, by saying, "What is this?" "The ear."—"What do you do with it?" "I hear."—"And this, what is it?" "The eye."—"For what use is the eye?"¹ "That I may see."—"How is this named?" "The foot."—"What is it for?" "That I may walk," etc.

4. The beginning of optics² will be to look up at the light, a thing natural to children; for the instant it becomes visible, they turn their eyes to it. They must, however, be watched, and not be permitted to look with fixed eyes on excessive light and brilliance, strongly affecting the power of vision, especially at first, lest that power be weakened, or extinguished by overstraining. Let them have the means of seeing moderate light, especially of a green color, and gradually anything that shines. In the second or third

ing to know the works of nature? Why should we not, instead of these dead books, open to the children the living book of Nature? Why not open their understanding to the things themselves, so that from them, as from living springs, many streamlets may flow?"

¹ Professor Earl Barnes in his experimental studies with many thousand California children has demonstrated that one of the very first interests of the child in things is the use. Comenius evidently appreciated the same truth.

² Comenius advocated the teaching of physics, and himself wrote and published a book on the subject the same year that the *School of Infancy* appeared. The editor was shown a copy of this work recently by Professor Hanus in the library of Harvard University.

year optical exercises will be presented to their contemplation, colored and pictured objects; show them the beauty of the heavens, of trees, of flowers, and of running waters; how to bind corals to their hands and neck, and supply them with beautiful dress, etc.; they delight in gazing at these things; nay, the sight of the eye and acuteness of the mind are stimulated even by looking in a mirror. In the fourth and following years many things ought to be added to optics; they should occasionally be taken into an orchard, a field, or a river, that they may be allowed to look upon animals, trees, plants, flowers, running waters, the turning of the windmills, and similar things;¹ nay, pictures in books,² upon the walls, etc., are pleasing to them, and therefore ought not to be denied; for children ought rather to have them designedly presented to them.³

5. Children may, in the second or third years at the farthest, learn the elements of astronomy, by looking at the heavens, and distinguishing between the sun, moon, and stars. In the fourth and fifth year, they will be able to understand that the sun and moon rise and set; that the moon sometimes shines full, sometimes is a half moon, and sometimes a crescent moon. This may and ought to be shown to them. In the sixth year they may incidentally be instructed that the days are shorter in winter, that the night is then longest; whereas in summer the day is long and the night short.

¹ Rabelais long before had written: "All the birds of the air, all the trees, shrubs, and fruits of the forest, all the grasses of the earth — none of these should be unknown to the child."

² And Comenius prepared the first illustrated school-book for children, the *Orbis Pictus*, an excellent edition of which Mr. C. W. Bardeen has lately prepared for American teachers.

³ Jean Paul advises: "Open a child's eye more than his heart to the beauties of nature; the latter opens naturally in its season, and sees farther and more beauties than you can place before it."

6. The elements of geography¹ will begin during the course of the first year, when children commence to distinguish their cradles and the maternal bosom. In the second and third year, the geography will be to know the place where they are nursed, etc., in which they ought to learn when to eat, when to go to rest, or when to go out, where the light is, and where the heat is to be found. In their third year, they will advance in geography when they remember the distinctions and names not only of the nursery, but also of the hall, of the kitchen, of the bed-chamber, of things which are in the house, in the stable, in the orchard, and in and around the home. In the fourth year they may, by going abroad, learn the way through the street or market-place, by going to the suburbs, to their uncle, to their grandmother, their aunt, or their cousin. In the fifth and sixth years, they may fix all such things in the memory, and learn to understand what a city is, what a village, what a field, what a garden, what a forest, what a river, etc.

7. Children ought also to be taught the distinctions of time, namely, that one time is day and another time is night. Likewise what is morning, what is evening, what noonday, what midnight. Then, how often during the day they should eat, sleep, or pray. Then let them, moreover, know that a week consists of seven days, and what days follow each other; that six are common days but the seventh the Lord's day; that on that day outward labor should be discontinued, the place of worship attended, and divine service engaged in. That solemn festivals occur thrice in a year; the birth of Christ in winter; Easter in spring; and

¹ Comenius was the first of the early educators to recognize the importance of geography as a subject of study; and largely through the influence of his writings, Germany has given it important considerations in all her schemes of education. And to-day in no country of the world is geography better taught than in the German schools.

Pentecost or Whitsuntide in summer; that wheat is gathered in autumn, etc. All these things, although children of themselves may understand and remember them, yet nothing hinders the parent from talking to them about such things, according to the occasions and opportunities.

8. Children ought to be exercised in history,¹ and in the remembrance of things, as soon as they begin to talk; at first by such simple questions as, Who gave this to you? Where did you go yesterday? When will be Wednesday? Let the child answer, At my grandfather's, at my grandmother's, at my aunt's, etc. What did they give you? What did your grandfather promise to give you? etc. Other things will fix themselves in their memories; only there is need of circumspection, in order, as the youthful memory begins to store away treasures for itself, that it may lay up nothing but that is good and useful in obtaining virtue and promotive of the fear of God; all things of a contrary kind ought never to be permitted to meet their eyes or their ears.

9. The first and following year will be the beginning of economics (*i.e.* the due performance of household matters); for children then begin to distinguish their fathers, mothers, and nurses, and afterwards others in the house. In the third, they will learn that father and mother rule, and that others obey. In the fourth and fifth, let them begin to learn carefulness, which is their clothing for holidays, and which for common days; and let them be careful not to stain or tear their clothes, or sweep the floor with them. Then they will easily discover the use of chests, presses, closets, cupboards, bolts, bars, and keys, namely, that all may not have access to these places. They may learn to know the necessary domestic furniture by seeing it, or they may learn

¹ Vives had previously expressed similar sentiments.

it by familiar talk with their parents or nurses, or older brothers and sisters. It will greatly contribute to this, if children have for their plays wooden horses, tables, little seats, dishes, pots or pans, cows, sheep, little carriages, mattocks, etc., and not for amusement only, but also for promoting their knowledge of things. For this method will teach the youth according to their own way, and by presenting these little things before their eyes, they will not be ignorant of the greater things which they represent.

10. The political knowledge needful for these first years is indeed but little; for although they hear the names of sovereigns, governors, consuls, legislators, judges, etc., yet inasmuch as they do not visit the places where these functionaries perform, they cannot comprehend them, and could not if they did, inasmuch as they exceed their capacity. There is no necessity, therefore, to take them to such places. For it will be sufficient, if they be accustomed to the rudiments of political intercourse. Comprehending little by little whom they ought to obey, whom to venerate, whom to respect (of this matter we afterwards make mention under morals), as rational conversation may arise with the father, the mother, or the family. For example, when any one calls them, to remember that they are bound to stand still and learn what is desired; also to reply gracefully to questions, although these may be jocular. For we may be agreeably occupied in gently exciting this youthful age, saying this or that playfully with them, for the purpose of sharpening their intellect. They ought therefore to be taught, and that thoroughly, to understand what is said in a joke, and what seriously, and at the same time to know when to return a joke with a joke; and again, when the discourse is really serious, how to be serious accordingly; this they may easily learn from the expression of the countenance, and from the gesture of the person indicating or commanding anything,

provided their instructors know how to manage their dispositions, and do not joke on every occasion with children, without observing the proper time, especially during serious matters, such as prayer or admonition or exhortation. When children are disposed for jesting, they should not be frowned at or be angrily used or beaten. For by such means the mind of a child becomes distracted, so as not to know in what way this or that is to be understood. He who wishes a boy to become prudent, must himself act prudently with him,¹ and not make him foolish or stupid before he enables him to understand what he ought to do.

11. It greatly sharpens the innate capacity of children to be exercised with apologues, stories about animals, and other ingeniously constructed fables; for with such little narratives they are pleased, and they easily remember them. Moreover, as some moral principle is generally included in these ingeniously constructed parables, they become of two-fold use to children; for while they occupy their minds, they instill something into them which may afterwards be profitable.²

12. So much respecting the rational instruction of children in the knowledge of things. I shall add one more suggestion. Although the parents and attendants may be of great service to children in all these matters, yet children of their own age are of still greater service. When they play together, children of about the same age, and of equal progress and manners and habits, sharpen each other more

¹ As the poet has expressed the same thought : —

“O'er wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces?
Love, hope, and patience — these must be thy graces,
And in thine own heart they must first keep school.”

² Fénelon for similar reasons advised the use of stories and fables with young children.

effectually,¹ since the one does not surpass the other in depth of invention; there is among them neither assumption of superiority of the one over the other, nor force, dread, or fear; but love, candor, free questionings and answers about everything; all these are defective in us, their elders, when we have intercourse with children, and this defect forms a great obstruction to our free intercourse with them.²

13. No one will therefore doubt that one boy sharpens the genius of another boy more than any one else can; consequently, boys should meet daily together, and play together or run about in open places; and this ought not merely to be permitted, but even provided for, with the precaution, however, that they do not mingle with depraved associates, causing more injury than benefit; against liability to this, thoughtful parents may easily guard, by carefully observing the kind of society in the neighborhood, and thus not permitting their offspring to be contaminated.

COLLATERAL READING.

Edgeworth's *Practical Education*, Chaps. XIII. and XIV.; Fénelon's *Education of Girls*, Chap. V.; Laurie's *Primary Instruction in Relation to Education*, Chap. III.; Marwedel's *Conscious Motherhood*, Chap. X.; Preyer's *Mental Development in the Child*, Chap. VI.; Rousseau's *Émile*, Book III.

¹ Quintilian, in the *Institutes of Oratory* (London, 1886), had written in a similar strain in presenting the claims of public schools over private instruction. He says: "The mind requires to be continually excited and aroused. By private instruction it will either languish, contract, and rust, or become swollen with empty conceit, since he who compares himself to no one else will necessarily attribute much to his own powers."

² Jean Paul Richter says: "If men are made for men, so are children for children, only much more beautifully. In their early years children are to one another only the completion of their fancy about one plaything: two fancies, like two flames, play near and in one another, yet ununited. Moreover, children alone are sufficiently child-like for children."

CHAPTER VII.

ACTIVITY AND EXPRESSION.

1. Boys ever delight in being occupied in something, for their youthful blood does not allow them to be at rest.¹ Now as this is very useful, it ought not to be restrained, but provision made that they may always have something to do. Let them be like ants, continually occupied in doing something, carrying, drawing, construction, and transposing, provided always that whatever they do be done prudently. They ought to be assisted, by showing them the forms of all things, even of playthings; for they cannot yet be occupied in real works, and we should play with them. We read that Themistocles, supreme ruler of the Athenians, was once seen riding with his son on a long reed as a horse, by a young unmarried citizen; and observing that he wondered how so great a man could act so childishly, he begged of him not to relate the incident to any one until he himself had a son,—thus indicating that when he became a father, he would be better able to understand the affection of parents for their children, and that he would cease to be surprised at the conduct which now seemed to him childish.²

¹ The regulation of the spontaneous activity of children, a cardinal principle in the Kindergarten, is here suggested. Its founder wrote: "Be this especially noted with reference to unfolding and improving natural activity in the production of outward results; that is, to foster industry—love of bodily work."

² Emerson observes: "Life is a train of moods like a string of beads, and as we pass through them, they prove to be many-colored

2. Inasmuch as children try to imitate what they see others do,¹ they should be permitted to have all things, excepting such as might cause injury to themselves, such as knives, hatchets, and glass. When this is not convenient, in place of real instruments they should have toys procured for their use; namely, iron knives, wooden swords, plows, little carriages, sledges, mills, buildings, etc. With these they may amuse themselves, thus exercising their bodies to health, their minds to vigor, and their bodily members to agility. They are delighted to construct little houses, and to erect walls of clay, chips, wood, or stone, thus displaying an architectural genius. In a word, whatever children delight to play with, provided that it be not hurtful, they ought rather to be gratified than restrained from it; for inactivity is more injurious to both mind and body than anything in which they can be occupied.

3. Now advancing according to their years, in the first year they will have sufficient mechanical knowledge for children, if they learn why they open their mouths for food, hold up their heads, take anything in their hands, sit, stand, etc.; all these things will depend rather on nature than nurture.

4. In the second and third years their mechanical knowledge may be extended; for now they begin to learn what it is to run, to jump, to agitate themselves in various ways, to play, to kindle and extinguish, to pour out water, to carry things from place to place, to put down, to lift up, to lay prostrate, to cause to stand, to turn, to roll together, to unroll, to bend, to make straight, to break, to split, etc.;

lenses, which paint the world their own hue, and each shows only what lies in its focus."

¹ Rousseau says: "Children who are great imitators all try to draw. I should wish my child to cultivate this art, not exactly for the art itself but to make the eye correct and the hand supple."

all these things ought to be allowed, nay, when opportunity serves, they ought to be shown them.

5. The fourth, fifth, and sixth years will and ought to be full of labors and architectural efforts; for too much sitting still or slowly walking about on the part of a child is not a good sign; to be always running or doing something is a sure sign of a sound body and vigorous intellect; therefore, whatever attracts their attention, that ought not to be denied, but rather be given them; that which is done should be properly done, and with a view to future usefulness.

6. Children in this maternal school ought also, in their fourth and fifth year, to be exercised in drawing and writing,¹ according as their inclination may be noticed or excited, supplying them with chalk (poorer persons may use a piece of charcoal), with which they may at their will make dots, lines, hooks, or round O's, of which the method may be easily shown, either as an exercise or amusement. In this way they will accustom the hand to the use of the chalk, and to form letters, and they will understand what a dot is, and what a little line, which will afterwards greatly abridge the labors of the teacher.

7. In this stage dialectics (reasoning), beyond the natural, or such as is obtained in practice, cannot be introduced;²

¹ Richard Mulcaster said in his *Positions* (London, 1887), fifty years before: "As judgment by understanding is a rule to the minde to discerne what is honest, seemly and suitable in matters of the mind, so drawing with penne or pencile is an assured rule for the sense to judge by, of the proportion and seemliness of all aspectable thinges."

² In this as in most other matters Comenius opposed the practice of the Jesuits and agreed with Plato "that whenever boys taste dialectic for the first time, they pervert it into an amusement, and always employ it for purposes of contradiction, and imitate in their own persons the artifices of those who study refutation, — delighting, like puppies, in pulling and tearing to pieces with logic any one who comes near them."

but in whatever manner those persons conduct themselves, who associate with children, whether rationally or irrationally, such will the children be.

8. The elements of arithmetic can scarcely be propounded to children in the third year; but soon they can count up to five or ten, or at least pronounce the numbers correctly; they may not at first understand what those numbers really are, but they will of themselves observe the use to which this enumeration is applied. In the fourth, fifth, and sixth years it will be sufficient if they count up to twenty in succession, and be able clearly to distinguish that seven is more than five, and fifteen more than thirteen; what is an even and what an odd number, which they may easily learn from the play which we call odds and evens. To proceed farther than this in arithmetic would be unprofitable, nay, hurtful; for nothing is so difficult to fix in our minds as numbers.¹

9. About the second year the principles of geometry² may be perceived, when we say of anything it is large or small; they will afterwards know easily what is short or long, wide or narrow. In the fourth year they may learn the different forms; for example, what is a circle, what are lines, what a square. At length they may learn the names of the common measures, such as a finger's breadth, a span, a foot, a pint, a quart, a gallon. Whatever comes spontaneously to their own knowledge, they themselves should be shown how to measure, to weigh, thus comparing the one with another standard of measurement.

¹ La Salle, the founder of the Brethren of the Christian Schools, was of similar mind.

² Rousseau has advised likewise. In America we are just beginning to realize the possibilities of geometry with young children. On this subject see Speer's *Form Lessons* (Englewood, 1888), and Hanus' *Geometry in the Grammar School* (Boston, 1893).

10. Music is especially natural to us; for as soon as we see the light we immediately sing the song of paradise, thus recalling to our memory our fall, A, a! E, e! I maintain that complaint and wailing are our first music,¹ from which it is impossible to restrain infants; and if it were possible, it would be inexpedient, since it contributes to their health; for as long as other exercises and amusements are wanting, by this very means their chests and other internal parts relieve themselves of their superfluities. External music begins to delight children at two years of age; such as singing, rattling, and striking of musical instruments. They should therefore be indulged in this, so that their ears and minds may be soothed by concord and harmony.²

11. In the third year the sacred music of daily use may be introduced; namely, that received as a custom to sing before and after dinner, and when prayers are begun or ended. On such occasions they ought to be present, and to be accustomed to attend and conduct themselves composedly. It will also be expedient to take them to public worship, where the whole assembly unites in singing

¹ Richter says in *Levana* (London, 1886): "In the childhood of nations speaking was singing. Let this be repeated in the childhood of the individual. In singing, harmony and heart coalesce at the same time in one breast. . . . With what arms can a parent more closely and more gently draw the little beings toward him, than with his spiritual ones, with the tones of his own heart, with the same voice which always speaks to them, but now transfigured into a musical ascension?" Baroness Marenholtz-Bulow in *Child and Child Culture* (London, 1879), remarks: "Savages, like children, have the keenest desire for song and dance — *i.e.* for rhythmic sounds and movements . . . and music is before all other arts the awakening of the heart."

² Plato remarks in this connection: "Rhythm and harmony sink most deeply into the recesses of the soul, and take most powerful hold of it, bringing gracefulness in their train, and making man graceful if he be rightly nurtured, but if not, the reverse."

the praises of God. In the fourth year it is possible for some children to sing of themselves; the slower ones, however, ought not to be forced, but permitted to have a whistle, a drum, or pipes, so that by whistling, drumming, and piping they may accustom their ears to the perceptions of various sounds, or even to imitate them. In the fifth year it will be time to open their mouths in hymns and praises to God, and to use their voices for the glory of their Creator.

12. These things parents, in singing or playing with children, may easily instil into their minds; the memory is now more enlarged and apt than previously, and will, with greater ease and pleasure, imbibe a larger number of things in consequence of the rhythm and melody. The more verses they commit to memory, the better will they be pleased with themselves, and the glory of God be largely promoted. Blessed is the home where voices resound with music.¹

COLLATERAL READING.

Blow's *Symbolic Education*, Chap. V.; Edgeworth's *Practical Education*, Chaps. XV., XVI., XVII., and XVIII.; Laurie's *Primary Instruction in Relation to Education*, Chap. III.; Malleson's *Early Training of Children*, Chap. IV.; Necker de Saussure's *Progressive Education*, Book III., Chap. III.; Richter's *Levana*, Third Fragment, Chaps. III., IV., and V.; Rousseau's *Émile*, Book II.

¹ Plato remarks: "The truly musical person will love those who combine most perfectly moral and physical beauty, but will not love any one in whom there is dissonance."

CHAPTER VIII.

USE OF LANGUAGE.

1. Two things preëminently distinguish men from brutes, — reason and speech.¹ Man needs the former on his own account, the latter for the sake of his neighbor. Both, therefore, equally demand our care, so that man may have his mind and tongue equally trained, and exercised as well as possible. We now, therefore, add something respecting instruction in language, such as when and how the principles of grammar, rhetoric, and poetry ought to be propounded. The beginnings of grammar appear in certain children as early as their first half-year; generally, however, towards the end of the year, when certain letters in their language begin to be formed, such as *a, e, i*; or even syllables, such as *ba, ma, ta*, etc. But in the following year complete syllables begin to be formed, when they try to pronounce whole words. It is usual to propose to them the easier words to be pronounced, such as *tata, mama, papa*, and *nana*; and there is need to do this, for nature herself impels them to begin with easier words, since the man-

¹ Comenius was the first of the great reformers to recognize the need of training in the mother-tongue and to separate the infant from the Latin schools. "The schools have failed," he wrote, "and instead of keeping to the true object of education, they have neglected even the mother-tongue and confined themselves to the teaching of Latin."

ner adopted by adults in pronouncing *father, mother, food, drink*, etc., is difficult to be pronounced by infants' tongues, just becoming loose.

3. As soon, however, as their tongues begin to be more supple, it is hurtful to indulge them in this practice, which may thus lead them to speaking lispingly; and if this practice be allowed, when children come to learn longer words, and at length to speak, they will be required to unlearn what they had before learned incorrectly. Why should not the mother, sister, or attendant, when amusing children, freely open the mouths and teach them to pronounce letters and syllables properly, distinctly, articulately, or even entire words, beginning always with the shorter? This will be sufficient grammar for the second year, which exercise may be continued all along to the third year, but because of the dullness of some children moderation is occasionally necessary.

4. In the fourth, fifth, and sixth years, the language will increase with increase in the knowledge of things,¹ provided exercise is not omitted, so that they may be accustomed to name whatever they see at home, or whatever they are employed in. They should often be asked, What is this? What are you about? What is this called? always taking care that they pronounce the answers distinctly; in this respect no further instruction is necessary, unless to please them by intermingling some playfulness; for example, who can pronounce better and quicker than the others any such long words as *Taratantara, Constantino-politan*, etc.

5. The principles of rhetoric arise in the first year, and indeed in a great measure intuitively by gestures; for as

¹ Comenius had the correct notion that ideas of things must precede words; and accordingly he provides extended nature studies to precede the word-learning period.

long as the intellect and powers of speech in this early age remain in their deep roots, we are accustomed to draw them to the knowledge of ourselves by certain gestures and external actions; for example, when we lift them up, put them to rest, show them anything, or smile upon them; by all these things we aim at this, that they in their turn should look at us, smile, reach out their hand to take what we give them. And so we learn naturally to understand first by gesture and then by speech, even as we do with the deaf and dumb.¹ I maintain that a child in its first and second year is able to understand what a wrinkled and what an unwrinkled forehead mean, what a threat indicated by the finger means, what a nod means, what a repeated nod means, etc., which in truth is the basis of rhetorical action.

6. About the third year children begin to understand and imitate actions, according to gestures, occasionally questioning, sometimes expressing admiration. On the doctrine of tropes, while they are endeavoring to understand the proper meaning of words, they cannot perceive much, yet they may learn them, if in their fifth and sixth years they hear any such from their equals in age or from their attendants. There is, however, no need of solicitude as to their understanding them, since they will have sufficient time afterwards for those higher and ornamental words. My only aim here is to show, although this is not generally attended to, that the roots of all sciences and arts, in every

¹ In Comenius' day the deaf were taught by signs and gesture. To-day in all the better institutions in America and Europe, deaf children are taught to articulate and read the lips. The editor has conversed with many such children—notably in the Horace Mann School in Boston and the National Institutions at Leipzig and Paris—whose voices were so natural and whose lip-reading so accurate as to have easily mistaken them for hearing children.

instance, arise as early as this tender age; and that on these foundations it is neither difficult nor impossible for the whole superstructure of rhetoric to be laid, provided always that we act reasonably with reasonable creatures.

7. Almost the same may be said of poetry, which binds, and, as it were, entwines language in rhythm and measure. The principles of poetry arise with the beginning of speech; for as soon as the child begins to understand words, at the same time it begins to love melody and rhythm.¹ Therefore nurses, when a child, from having fallen or injured itself, is wailing, are wont to solace it with these or similar rhymes:²—

“ My dear baby, O sweet baby,
Why did you go and run away ?
This has come from going astray ;
If baby had been sitting still,
It never would have suffered ill.”

This pleases infants so much that they not only become immediately quiet, but even smile. The nurses also, pat-

¹ Mr. Albert E. Winship, in his little booklet *The Shop* (Boston, 1889), remarks: “The keynote of home is rhythm, which means comfort. . . . It can neither be tested by rule nor taught by methods.”

Plato, in the *Republic*, observes: “Good language and good harmony and grace and good rhythm all depend upon a good nature, by which I do not mean that silliness which by courtesy we call good nature, but a mind that is really well and nobly constituted in its moral character.”

² Jean Paul remarks: “The error of prematurely introducing a child to the treasures of poetry can only arise from the æsthetic mistake of believing the spirit of poetry to consist less in the whole, than in its variously scattered, dazzling charms of sound, pictures, events, and feelings; for these, a child has naturally a ready ear. Rhyme delights both the most uncultivated and the youngest ear.”

ting them with the hand soothingly, chant to them these or similar lines: —

“ Dearest baby, do not weep,
Shut your pretty eyes to sleep ;
Go to bye bye, baby dear,
And forget your pain and fear.”¹

8. In the third and fourth year some such rhymes may be beneficially taught; nurses, when playing with children, may sing to them, not only to prevent their crying, but also to fix them in the memories for future benefit; for example, in the fourth, fifth, and sixth years it will increase the knowledge of poetry by committing to memory pious little verses; of this, however, I afterwards treat among the exercises of piety in the tenth chapter. Although they may not at this time understand what rhythm or verse is, yet by use they learn to note a certain difference between measured language and prose; nay, when in due time everything shall be explained in the schools, it will afford them pleasure to find that they had previously learned something which they now understand the better. Childish poetry, therefore, consists in their knowing some rhymes and verses; for children can understand what is rhythm and poetry, and what is plain speech. So far, then, should they study their own language, and in its various degrees of progress be exercised during the first six years.²

¹ In *Heart of Oak*, Book I., edited by Professor Charles Eliot Norton, and published by D. C. Heath & Co., Boston, mothers and teachers will find many well-selected rhymes especially suitable for this early period of childhood.

² As already noted, Comenius was at variance with the schoolmasters of the Renaissance, who substituted Latin from the first for the mother-tongue. Against this practice he protested vigorously. Mulcaster in England and Ratich in Germany had previously made similar

COLLATERAL READING.

Fröbel's *Pedagogics of the Kindergarten*, Chap. XIV.; Marwedel's *Conscious Motherhood*, Chaps. VI. and VII.; Necker de Saussure's *Progressive Education*, Book II., Chap. VI.; Preyer's *Mental Development in the Child*, Chap. VII.

protests. The latter wrote: "First let the mother-tongue be studied, and teach everything through the mother-tongue, so that the learner's attention may not be diverted to the language." Again: "To learn Latin before learning the mother-tongue is like wishing to mount a horse before knowing how to walk."

The Port Royalists also joined in this protest against the humanists. They wrote: "People complain, and complain with reason, that in giving their children Latin we take away French; and to turn them into citizens of ancient Rome, we make them strangers in their native land."

CHAPTER IX. .

MORAL TRAINING.

1. WHAT those external virtues are, in which youth ought to be exercised in their early years, I have enumerated already in the fourth chapter. Now I will explain how it behooves to be prudently and properly accomplished. In case it should be asked how any age so tender¹ can be accustomed to these serious things, my reply is, even as a young and tender tree can be bent so as to grow this way or that much more easily than a full-grown tree, so youth can be exercised in the first years of their lives, more readily than afterwards, to good of every kind, provided legitimate means be used; and these are: (1) a perpetual example of virtuous conduct; (2) properly timed and prudent instruction and exercise; (3) duly regulated discipline.

2. It is necessary that children should have presented before them a perpetual good example,² since God has implanted in them a certain imitative principle, namely, a desire to imitate what they see others do. So much so, that

¹ Pestalozzi says in this connection: "The child at his mother's breast is weaker and more dependent than any creature on earth, and yet he already feels the first moral impressions of love and gratitude. Morality is nothing but a result of the development of the first sentiments of love and gratitude felt by the child."

² "The end," says Seneca, "is attained sooner by example than by precept," and Plutarch observes: "That contemplation which is disassociated from practice is of no utility."

although you never desire a boy to do a certain thing, if you do or say that thing in his presence you will see that he will try to do the same; and this perpetual experience confirms. For this reason, there is need of the greatest circumspection in the home where there are children, so that nothing be done contrary to virtue; but let the whole house observe temperance, cleanliness, and neatness, due respect for superiors, mutual complaisance, truthfulness, etc.¹ If this were diligently observed, there would certainly be no necessity for many words to teach, or blows to enforce. But inasmuch as grown-up persons themselves often fall into excess, it is no wonder that children should also imitate what they see in others.

3. Instruction, however, and that properly timed and prudent, must accompany example.² It will be a suitable time for teaching children by words, when we discover that examples have not sufficiently profited them, or when they really desire to conduct themselves according to the example of others, but yet fail of doing it properly. In

¹ Plato has observed: "To him who has an eye to see there can be no fairer spectacle than that of a man who combines the possession of moral beauty in his soul with outward beauty of form, corresponding and harmonizing with the former, because the same great pattern enters into both."

² Comenius here gives expression to a thought which the editor believes must some day find acceptance in the public schools of this country; namely, provision in our courses of study for specific and formal moral instruction. Germany and England provides religious instruction, France requires instruction in ethics, but in many states of the Union religious instruction is not allowed and ethical instruction not provided. In England and Germany assuredly the smaller number of religious denominations makes religious instruction possible; but the editor believes that the larger and broader ethical instruction in France to be more wholesome than the specific denominational instruction in Germany. And this broad ethical instruction is possible where all shades of religious opinion may be represented.

such case, it will be commendable to admonish them to conduct themselves in this or that way, by saying, "Look, consider how I do. See how father or mother does it. Do not do such things. Be ashamed of yourself. Behave yourself. If you behave so, you will never become an excellent young man. Street beggars and bad people do so," etc., or the like. It is not yet expedient to have recourse to lengthened admonition, or discourse on this or that matter which will be of no use to them afterwards.

4. Occasionally there is need of chastisement, in order that children may attend to examples of virtue and admonition. Now, there are two degrees of discipline. The first, that a boy be rebuked if he does anything unbecoming; prudently, however, not so as to strike him with awe, but to move him to fear, and to a recollection of himself. Occasionally, more severe chidings and putting to shame may be added; and, immediately after an admonition not to do a certain thing, the admonition may be accompanied with threatening. If, however, you admonish him, it will be good, at once, or a little while after, to praise him; for much benefit results from prudent commendation or blame, not only to children, but to grown-up persons. If this first step of discipline should prove to be ineffectual, the next will be to use the rod, or a slap of the hand, in order that the boy may recollect himself and become more attentive.¹

5. And here I cannot refrain from severely reprimanding the shallow-brained mockery of affection in certain parents, who, conniving at everything, permit their children to grow up altogether without correction or discipline. Such parents tolerate their children to commit every kind of evil; to run about in all directions, to borrow, to sell, to shout, to howl without a cause, to report upon their elders, to stick out

¹ In the *Great Didactic* Comenius advocates severe forms of punishment for offenses against morals only.

their tongues at others, and to act in every way without restraint; and then to excuse them by saying, "He is a child, he ought not to be irritated, he does not yet understand those things." But you, the parents yourselves, are the children of stupidity, if, discovering this want of knowledge in your child, you do not promote its knowledge; for it was not born to remain a calf, or a young ass, but to become a rational creature. Know you not what the Scriptures declare: "Folly is bound to the heart of a young man, but it is driven from him by the rod of chastisement"? Why do you prefer the child's being detained in its natural foolishness, rather than to rescue it from its folly, by the aid of well-timed, holy, and salutary discipline? Do not persuade yourselves that the child does not understand; for it understands how to exercise frowardness, to be angry, to rage, to grin, to puff out its cheeks, to be rude to others; assuredly it will also know what is a rod and its use.¹ Right reason does not fail the reason, but imprudent parents neither know nor care to know what will contribute to the comfort of themselves and their children. For how comes it that the majority of children afterwards become refractory to their parents, and distress them in various ways, unless it be that they had never been disciplined to reverence them?

6. Most truthful is the saying: "He who attains to manhood without discipline, becomes old without virtue." For it behooves that the Scripture be fulfilled² which affirms

¹ Locke, Rollin, and the Port Royalists, as well as many other of the early authorities on education, discourage the use of the rod. Quintilian considers the use of the rod a token of bad teaching (1) because it is servile and degrading, (2) after a time even this form of punishment loses its effect, and (3) if the teacher does his duty in exciting interests, there will be no need of its use.

² Doubtless Comenius' theology had much to do with coloring his views on education. The ill-timed advice of Solomon, referred to by

that "the rod and chastisement confer wisdom, but a froward young man affects his mother with shame." The wisdom of God advises, "Chastise thy son, and he will bring rest unto thee, and procure pleasure for thy soul." When parents fail to obey this counsel, they get neither pleasure nor rest from their children, but disgrace, shame, affliction, and inquietude. Hence we often hear such complaints of parents: "My children are disobedient and wicked; this one has fallen from the faith, the other is a spendthrift, reckless, and a glutton." And is it strange, my friend, that you reap what you have sown? You have sown in their minds licentiousness, and do you hope to reap the fruits of discipline? This would indeed be marvelous. For a tree that is not engrafted cannot bear the fruit of the grafting. Labor ought to have been bestowed that the tender tree should be planted, duly inclined, and made straight, so as not to have grown so gnarly. But as most persons neglect discipline, there is no wonder that youths everywhere grow up froward, impetuous, and impious, provoking God and distressing the parents. A certain wise man has said that, "although an infant seems to be an angel, yet it requires the rod." Did not Eli himself lead a pious life? Did he not give pious instruction to his sons? But because he spared effectual discipline, it happened ill to him; for by his undue lenity, he brought much sorrow upon himself, the wrath of God upon his house, and the extinction of his whole race. Bearing on our subject, this: Dr. Geyler, a celebrated pastor of the church of Strasburg, two centuries ago, represented such parents under the following emblem: "Children tearing their own hair, puncturing themselves with knives, and their fathers sitting by them with veiled eyes."

Comenius in this paragraph, influenced very largely his notions of corporal punishment, and not only the notions of Comenius, but educators generally down to our own day.

7. Hitherto I have spoken generally; now I proceed to give instructions as to the above-mentioned virtues specifically, how they may be exercised in children easily, prudently, and decorously.

8. Temperance and frugality claim the first place for themselves, inasmuch as they constitute the foundation of health and life, and are the mothers of all other virtues. Children will become accustomed to these, provided you indulge them in only so much food, drink, and sleep as nature demands. For other animals, following only the leading of nature, are more temperate than we; therefore children ought to eat, drink, and sleep only at the time when nature disposes them so to do, namely, when they appear to suffer from hunger or thirst, or to be oppressed for sleep. Before this is discovered, to feed them, to give them drink, to put them to sleep, to cram them even beyond their will, to cover them up or to compel them to sleep, is madness. It is sufficient for them that such things be supplied them according to nature. Care must be taken that their appetites be not provoked by pastry or any innutritious delicacies; for these are the oiled vehicles which carry in more than is necessary, and the stomach is enticed to eat more than enough. Such things are really enticements to luxurious living. For although it may not be improper to occasionally give children something savory, yet to make their food of sweetmeats is as destructive to health (as shown in the fifth chapter) as it is to sound morals.

9. Immediately, in the first year, the foundations of cleanliness and neatness may be laid, by nursing the infant in as cleanly and neat a way as possible, which the nurse will know how to do, provided she is not destitute of sense. In the second, third, and following years, it is proper to teach children to take their food decorously, not to soil their fingers with fat, and not, by scattering their food, to stain them-

selves; not to make a noise while eating (swinishly smacking their lips), not to put out the tongue, etc.; also how to drink without greediness, without lapping, and without spluttering themselves. Similar cleanliness and neatness may be exacted in their dress: not to sweep the ground with their clothes, and not designedly to stain and soil them, which is usual with children by reason of their want of prudence; and yet parents, through remarkable stupidity, connive at such things.

10. They will easily learn to respect superiors, provided their elders take diligent care of them, and attend to themselves; therefore if you admonish, or frequently rebuke and chastise a child, you need not fear that it will not respect you. But if you allow everything to children, a practice followed by many who excessively love them, nothing is more certain than that such children will become froward and obstinate. "To love children is natural, to disguise that love is prudence." Not without prudence has Ben Sirach left it on record, "that an untamed horse will become unmanageable; a son neglected will become headstrong. Humor a son and he will cause you fear; play with him and he will make you sad; do not laugh with him lest you also grieve with him, and in the end your teeth gnash." It is better, therefore, to restrain children by discipline and fear than to reveal to them the overflowing of your love, and thus open as it were a window to frowardness and disobedience.¹ It is also useful to grant even to others the power of rebuking children, so that not only under the

¹ Herbart, in the *Science of Education* (Boston, 1895), remarks: "Supervision, prohibition, restraint, checking by threats, are only the negative measures of education. The old pedagogy betrayed its weakness in nothing so much as in its dependence on compulsion, the modern in nothing so much as the value it places on supervision. Hindrance of offense is only good when a new activity continually takes the place of that which is restrained."

eye of their parents, but wherever they are, they may be accustomed to have due regard to themselves, and by this means to cause modesty and due respect for all men to take root in their hearts. Assuredly they act altogether without circumspection, nay, with extreme imprudence, who allow no one even to look upon their children with an unfavorable eye; if any one should counsel them, he becomes the advocate of their own children, even in their very presence. Otherwise their warm blood, even as it spirits up a horse, gives loose reins to licentiousness and haughtiness. Let there be, therefore, great caution.

11. Youth ought to be instructed with great care as to actual obedience, since it is afterwards to become the foundation of the greatest virtue, when children learn to restrain their own wills and obey the will of another. We do not permit a tender plant to grow spontaneously, but we bind it to a prop; that, so bound, it may the more readily raise its head and acquire strength. Hence it has been most truthfully said by Terence: "We are all the worse for excessive liberty." As often, therefore, as father or mother, addressing a child, says: "Touch not that;—sit still;—put aside that knife;—put away this or that"—children should be accustomed to do at once what is commanded of them; and if any obstinacy appears in them, it may be easily subdued by rebuke or prudent chastisement.

12. We read that the Persians observe with the greatest diligence the training of children in "temperance and truthfulness," and not without cause, since falsehood and hypocrisy render any person detestable both before God and man. "Lying," says Plutarch, "is a slavish vice, and ought to be vehemently condemned by all men." In respect of God, Scripture testifies that, "False lips are an abomination to Him." Children ought therefore to be compelled, in case they commit any fault, humbly to confess it, and not obsti-

nately to deny it; and on the other hand not to say what really is not true. For this reason Plato forbids fables and fictitious stories being recited to children, for he maintains that they should be led directly to truth.¹ I do not know how that can be approved which certain persons do, who habitually instruct children to transfer the blame upon others when some evil is committed by themselves, and who derive jest and pleasure from accomplishing it. But who except the boy becomes really injured? If he become accustomed to interchange lies and jokes, of course he learns to lie.

13. Failure in respect of justice, a desire for the property of others, does not greatly attach to this early age, unless the nurses themselves, or those who have the charge of children, introduce this corruption; and this occurs if, in the presence of children, any one stealthily takes away things belonging to another, and conceals or secures food for themselves clandestinely, or induces another to do the same; whether it be done in jest or in earnest, such children as see it will imitate it, being in this respect really little apes; for whatever they see, they remember and they do it, too. Nurses, and such as have charge of children, ought, in the highest degree, to be cautious in these matters.

¹ The reference is to the *Republic* of Plato, which Rousseau declared to be the finest treatise ever written on education, and which Comenius himself held in high regard. Plato says: "Our first duty will be to exercise a superintendence over the authors of fables, selecting their good productions and rejecting the bad. And the selected fables we shall advise our nurses and mothers to repeat to their children, that they may thus mold their minds with the fables, even more than they shape their bodies with the hand." Again: "Whatever at that age is adopted as a matter of belief has a tendency to become fixed and indelible; and therefore, perhaps, we ought to esteem it of the greatest importance that the fictions which children first hear should be adapted in the most perfect manner to the promotion of virtue."

14. Children will be able gradually to learn and practice benignity and beneficence towards others in these early years, if they see alms distributed by their parents among the poor, or even if they themselves are ordered to bestow them;¹ likewise if they be occasionally taught to impart something of their own to others; and when they do so, they ought to be praised.

15. The early Church Fathers used to say, and most truly, that "Indolence is Satan's cushion"; for whoever Satan finds entirely unemployed he will be sure to occupy him, first, with evil thoughts, and afterwards with shameful deeds. It is the office of prudence to allow no man, even from his earliest years, to be idle; but by all means exercise the child with assiduous labors, that thus a door to the most destructive tempter may be closed. I know labors which the shoulders of children can bear, although they were nothing more (which cannot really be the case) than mere play. "It is better to play than to be idle, for during play the mind is intent upon some object which often sharpens the ability."² In this way children may be early exercised to an active life, without any difficulty, since nature herself stirs them up to be doing something. But of this I have already spoken in the seventh chapter.

16. As long as children are learning to speak, so long they should be free to talk as they like, and to prattle freely. When they have acquired the use of speech, it is of the highest importance for them to learn to keep silence; not as if I wished to make them statues, but rational little

¹ See in this connection the practice of the good woman Gertrude in Pestalozzi's *Leonard and Gertrude*.

² Fröbel ordinarily is given chief credit for emphasizing the educational value of play. Comenius, however, is entitled to no small credit in this connection. The importance of play with young children finds expression again and again in his writings.

images. "Whosoever thinks silence to be a thing of little importance," says Plutarch, "is scarcely of a sound mind"; because to keep silence prudently is the beginning of sound wisdom; for, assuredly keeping silence hurts no one, whereas talking has injured many; and even though no injury were sustained, yet since both of these qualities—namely, to speak and to keep silence—constitute the foundation and ornament of all our conversation throughout life, they ought to be so closely united that we may at the same time acquire the habit of both. Parents ought to accustom their children to keep silence. In the first place, during prayer and divine service, whether at home or in public, children should sit quietly; and no running about, shouting, or making a noise should, at such times, be allowed them. Children should also learn to attend silently to the orders of their father and mother in everything. The other benefit of keeping silence is with a view to well-ordered speech, so that before the speaker replies to any question, children may consider what the matter is, and how to speak reasonably; for to utter whatever comes uppermost is folly, and it is not becoming in those whom we desire to see intelligent beings. However, I incessantly repeat that these things should be done as far as the age permits, and which circumspect parents should attend to with the greatest care.

17. A child may contract a habit of patience, provided that excessive softness and immoderate indulgence be carefully avoided. In some children, as early as their first and second year, the vice of an evil inclination begins to appear, which it is best to remove with the roots, as we do thistles; for example, a child of a perverse and obstinate disposition labors hard by crying and wailing to obtain what it has set its heart upon; another displays anger, malevolence, and desire of vengeance by biting, kicking, and striking. Inasmuch as these affections are preternatural, and incidentally

spring up, parents and attendants should use the greater care to suppress them in the very germ; this is easier to be done, and is much more beneficial at this very early age than afterwards, when the evil has struck deep root. It is vain to say, as some are wont to do, "It is a child, it does not understand." Such persons I have already shown to be without understanding. No doubt we cannot root out unprofitable plants as soon as they appear above ground, inasmuch as we cannot yet distinguish them rightly from the genuine plant, or grasp them with the hand; nevertheless, it is true that we ought not to wait until the weeds have become full grown, for then the nettle stings worse, the thistle pricks sharper, and the good shrubs and the useful plants will be choked and perish; moreover, when these brambles have once strongly taken root, force becomes needful to pull them up, and often the roots of the standing corn are pulled up too. Therefore, as soon as weeds, nettles, and thistles are discovered, root them out at once, and the true crop will come forth so much the more abundantly. If you observe a child desirous of eating more than is necessary, or cramming itself with honey, sugar, or fruit, see that you be wiser than it, by not permitting such things; and having removed the cause of the mischief, occupy the child with something;¹ never mind its crying, it will cease when it has cried enough, and will discontinue the habit later with great advantage. In like manner, if a child inclines to be fretful and froward, do not spare it; rebuke it, chastise it, set aside the thing for which it calls; by this means it will at length understand that your will is to be obeyed and not its own pleasure. A child of two years old is sufficiently advanced for this exercise, with this caution, however, that it be in no

¹ The German philosopher Kant says: "Ward off the bad influences from without, and nature can be trusted to find for herself the best way."

way hurt or have its anger excited, lest you open up to the child a way to condemn your exhortations and chastisements.

18. There is no need of great effort to accustom children to services and officiousness, since of themselves they generally take hold of everything, provided they are not prevented and be taught how to do so properly. Let the father or mother therefore enjoin it upon them, to execute immediately some service, which they of themselves or through another may do, saying — “My child, give that to me, — carry this — place it upon the desk, — go call Johnnie, — tell Annie to come to me, — give this to that little begging child, — run to grandmamma, — bid her good-bye for me, and say that I asked how she is. Come back again as soon as you can”; — and all such things as are suitable to their increasing years. Children ought also to be trained in alacrity and agility, so that when anything is enjoined upon them, they, leaving their play and everything else, should with the greatest promptitude execute the order. This promptness in obeying superiors may be learned from their earliest years, and will afterwards be of very great importance to them.

19. Respecting civility of manners,¹ parents can instruct their children as far as they themselves know. There is no need of a great amount of instruction in this respect. The child is amiable which conducts itself courteously and respectfully, both toward its parents and others. This is born with certain children, whereas others require training, consequently it must not be neglected.

20. That courteousness and amiability may not be irra-

¹ Of manners Emerson says: “It is a spontaneous fruit of talents and feelings of precisely that class who have most vigor, who take the lead in the world of this hour, and, though far from pure, far from constituting the gladdest and highest tone of human feeling, is as good as the whole society permits it to be.”

tional, they should be tempered with modesty and seriousness. The little story of the ass may illustrate this: "Once upon a time, an ass seeing a little dog caressing its master with its tail and leaping upon his bosom, the ass attempted to do the same, and for this civility got a cudgeling." This story may be told to children, that they may remember what is due to every one. Children should be exercised so as to know what is becoming and what otherwise, both in external gestures and motions; how to sit straight, to stand upright, to walk decorously, not bending their limbs or staggering, or lounging. In case they need to ask for anything; how to return thanks when it is given; how to salute any one they meet; and when they salute how to bend the knee or stretch forth the hand; how, when they speak to superiors, to take off their hats, and many other things that appertain to the good and honorable, of which we need not speak more at length. It is sufficient here to have incidentally noticed some of these matters of conduct.

COLLATERAL READING.

Adler's *Moral Instruction of Children*, Chaps. I.-X. ; Edgeworth's *Practical Education*, Chaps. VI.-XI. ; Laurie's *Primary Instruction in Relation to Education*, Chaps. VI. and VII. ; Malleon's *Early Training of Children*, Chaps. VI.-IX. ; Necker de Saussure's *Progressive Education*, Book III., Chap. II. ; Perez's *First Three Years of Childhood*, Chaps. X., XI., and XII. ; Richter's *Levana*, Third Fragment, Chaps. VI. and VII., and Sixth Fragment, Chaps. I.-IV.

CHAPTER X.

RELIGIOUS INSTRUCTION.

1. "REJOICE not in impious children. If they be multiplied rejoice not over them; since the fear of God is not in them. For it is better to die childless, than to have impious children." So said the wise son of Sirach. Above all things, parents should be careful to imbue their children with truth, and not be satisfied with merely outward piety; apart from this, knowledge and manners, however refined, may be more injurious than beneficial; just as a knife, a sword, or a hatchet in the hand of a maniac, the sharper it is, the more dangerous it becomes.

2. In the first and second years, because of their tender age,¹ and from the reasoning faculty not yet being developed in children, little can be effected in this matter beyond what God, through nature and His own internal grace, effects; still, by some means, the beginning of our duty towards them and of theirs towards God must be laid, so that we may coöperate, as far as we can, with God and nature. For although we cannot teach piety to new-born

¹ Comenius, like Fénelon, recognized that reason was necessary for religious instruction. The latter, in *L'Éducation des Filles* (Paris, n. d.), says: "We have already remarked that early infancy is not adapted to the exercise of the reasoning faculty on account of the limited knowledge of children. We should, nevertheless, endeavor, without placing their faculties under unnatural restraint, gently to turn the first exercise of their reason to the knowledge of God."

infants, we can, by exercising piety in them, lay in them the foundation of piety, through prayer and by surrendering them, in holy dedication, to Christ the Redeemer, imploring likewise for them the care of the Eternal Teacher, the Holy Spirit.

3. As soon as parents are aware that God wills to grant them a child, they should, with ardent prayer, solicit from Him blessing and sanctification for their offspring. The expectant mother, accompanied by her husband, ought daily, without intermission, to pour out prayer to that effect, and to live through the whole period of her time piously and holily, that the offspring, having a place already within their hearts, may share with them in the beginning the fear of God.

4. After God has brought His gift from darkness to light, and presented it to their eyes, the parents (as a certain pious theologian advises) ought in honor of the grace of God, as manifested in His recent gift, to receive the new stranger into this world with a kiss. For true is the confession of the holy Maccabean mother, who said: "We know not how infants are conceived; we ourselves give to them neither breath nor life, nor do we knit together the members of their body. But the Creator of the world is the maker of the human race."

5. If parents see the new-born alive, sound, and complete in its members, they ought forthwith to return humble thanks to the munificent Donor, and fervently pray that through His holy angels He will protect it from all evil, and make its education felicitous by granting to it a heavenly blessing.

6. The parents should then make provision for returning the gift to its Almighty Giver through a pious dedication, fervently praying that the most merciful God would deign to save His own creature in Christ, and by granting it the

Holy Spirit, as an earnest of salvation, to ratify and confirm His own choice. Likewise they should piously promise, that if God will bestow on their child life and health, they will withdraw it from all worldly vanity and carnal corruptions, training it up piously for His glory. So Hannah in fervent prayer devoting her son Samuel to God, before and after conception, and after his birth, obtained a blessing for him. For it is not in the nature of the Divine mercy to repel from Himself that which is consecrated to Him in humility and fervor. On the contrary, if parents treat this matter with carelessness, God gives them disobedient children, that it may be obvious to the eye that those blessings are gratuitous and bestowed by Him alone.

7. The efficacious initiation of children into piety may be begun in the second year,¹ when reason, as a little lovely flower, begins to unfold itself and to distinguish things.² For then the tongue is loose, they begin to utter articulate words, their feet acquire strength, and they prepare themselves for running. This is now the most favorable opportunity to begin the exercises of piety; yet little by little; the steps by which this may be done I will now indicate.

8. First, when the elder children pray or sing before and after meals, it should be provided that the infant be accustomed to silence, to sit or stand quietly, to compose the hands and keep them so. Children may easily be accus-

¹ Rousseau delays religious instruction until the sixteenth or seventeenth year. "When the imagination has once seen God," he says, "it is very rare that the understanding conceives Him."

² "The faculty of reasoning," says Locke, "seldom or never deceives those who trust to it." Dr. G. Stanley Hall says: "Logic has a very high educational value as reason approaches its maturity, and may become a passion as early as the high school; but with young children the prime, if not the sole, question is to know what the soul is ripe and eager for."

tomed to this, provided others set before them a good example, and during the requisite time keep their hands folded also.

9. Secondly, that from their lips may now go forth the praise of God, children should be taught to bend the knee, to fold the hands and look upwards, and say little prayers, especially this very little one, "O God my Father, be merciful to me for the sake of Thy Son Jesus Christ Our Lord, Amen."¹ Within a month or two this prayer may be fixed in their memories. They should next be taught the Lord's Prayer, not all at once, but the first petition within the space of a week, every day, morning and evening, repeating it once or twice; for what else has its attendant to do? It is likewise proper that as the child advances in reason it should be accustomed, as often as it requires food, to say its own little prayer.² When the child has mastered the words and retains in memory the first petition, the second ought to be added, and repeated during two weeks. Then the third should be joined to these, and so on to the end. In this way a child will more easily retain in memory the Lord's Prayer, than if, according to the usual manner, the whole were recited at one and the same time. For thus it is forced to be learning it during two or three years, and even then will not remember it correctly.

¹ Madame de Maintenon, who wrote most intelligently on the education of girls, said: "Let piety consist rather in the innocence of their lives and in the simplicity of their occupations than in the austerities, the retirements, and the refinements of devotion."

Kant was in entire accord with Rousseau that religious instruction did not belong to the period of early childhood. He says: "Religious ideas always suppose some system of theology, and how are we to teach theology to the young, who, far from knowing the world, do not yet know themselves."

² "The child accustomed from its earliest years to pray, to think, and to work," says Pestalozzi, "is already more than half educated."

10. In the third place, it may be shown to the child, by pointing with the finger to heaven, that God is there, who made all things, from whom we have food, drink, and clothing. Then, that the child may understand why we, during prayer, look up to heaven, this little prayer may be added: "O my God, grant me a heart fearing Thee, obedient to father and mother, and everywhere in everything pleasing Thee. Impart to me Thy Holy Spirit to teach and enlighten me, through Jesus Christ Thy beloved Son. Amen."

11. Afterwards the Apostle's Creed should be taught in little portions,¹ so that the child may completely know it before the end of the third year; of the fourth year, however, with slower children. This may easily be done by reciting morning and evening, and before and after food, in the first month the first portion only; in the second month, the second portion with the first; in the third month, the third portion with the second and first, and so in succession. When a new portion is learned, it may be repeated until the child has completely mastered the words. It may also be permitted to children, when prayer is concluded, to rise from their knees and recite the confession standing, that thus they may be accustomed to distinguish between what is and what is not prayer.

12. This will be the proper time to speak occasionally of God, so that, when He is mentioned, children may be accus-

¹ Miss Elizabeth Harrison, who has written at length on this subject, in her *Letters on the Elementary Principles of Education* (London, 1808), takes another view of such instruction. She says: "I believe the recollections of most people who have been educated by pious parents will furnish them with numerous instances of the inutility of loading the memory at an early period with creeds and catechisms which are totally beyond the comprehension. Even those which are best adapted to childhood lose all their meaning when detached into the small and broken portions, by the repetition of which they are committed to memory."

tomed to reverence, venerate, and love Him. To this, however, they should be instructed according to their capacity; for example, pointing up to heaven you may say, "God dwells there"; turning their attention to the sun, "Lo, God made the sun, by which He shineth upon us"; when it thunders, "Lo, He threatens the impious," etc. Likewise promising them, if they willingly pray to God and obey father and mother, that God will give them beautiful attire, but if not, that He will punish them. And when any new clothing is given them, a repast, or anything that pleases them, it ought to be said that God gives them these things. If they visit where there is a dead body, or accompany a funeral, show them the dead body as covered with earth in the grave, or an animal that has been killed, and say, "God destroyed them because of wickedness." All these things should be done in order that the power of God may be impressed upon their mind.

13. If the things here written seem childlike to any one, my answer is, that they are so; for the matter here treated belongs to children with whom we cannot proceed otherwise than in a childlike manner. Christ Himself, in His word and in His life, speaks to adults in no other way than as children; for, in truth, we are children, understanding divine and heavenly things not as they are in themselves, but according to our capabilities; and yet God descends to our infirmities; why, then, should not we condescend to the weakness of our children?

14. When they have learned the Confession of Faith, the Ten Commandments may be gradually given them,¹ and in the same order which has been advised with respect to the Lord's Prayer and the Confession of Faith; so that the

¹ Comenius shared with Luther the religious conceptions of the Reformation. The latter asks: "Is it not reasonable that every Christian should know the Gospel at the age of nine or ten?"

Ten Commandments may not be learned all at the same time (for in this way the natural ability may be blunted and impaired), but by portions. For example, the first precept daily for a whole week, in the morning after breakfast, and in the evening after supper, the second precept should be next, and as it is somewhat longer, it may occupy two or three weeks; the third and fourth during the same time; the fifth during two weeks; the sixth to the ninth should be taken together, and learned in the course of two weeks; and when the tenth has been learned, the whole should be repeated distinctly at the several prayers. And now the child itself may recite them, but in the presence of its father or mother, or nurse, or another person appointed to the duty of seeing that it makes no mistakes, and of setting it right when hesitating. Attention to gestures, however, ought not to be forgotten, for the child should not be allowed to look this way and that, to swing itself to and fro, or move its hands; but by all means accustom it to devotional propriety. In this it should be instructed and encouraged, nay, compelled by rebuke or chastisement, if requisite, by the rod or by a refusal of its repast, until it obey. With the view to this, children should be counseled before or even during prayer. If, after all, they transgress, punishment should follow, either at the time, or when prayer is ended, so that they may be aware that proper attention must be insisted upon. All must be done prudently, however, lest, instead of loving, they should begin to dislike sacred things.¹

¹ Professor Earl Barnes observes: "Any punishment which leaves the child in a worse state of mind than it found him, which leaves him ugly and revengeful, or cowardly and hopeless, is wrong; and from the point of view of the intelligent teacher has been a failure. What the child ought to feel has nothing to do with the case. Our problem is the same as that of the physician: How has the remedy which we have applied actually affected the patient? has it left him better or worse than he was before?"

15. In the fifth year, an evening prayer ought to be added to the exercises of piety; for example: "I thank Thee, my Father in heaven, through Jesus Christ, Thy beloved Son, that Thou hast graciously kept me all this day by Thy free mercies. I pray Thee to pardon all my sins, which I have naughtily done; kindly keep me by Thy grace all through this night; for into Thy hands I give up myself, my body and soul, and my all. May Thy holy angels be with me, so that Satan may not be able to say I am his. Amen." This prayer to be followed by the Lord's Prayer.

16. When children have learned this prayer, the following morning prayer may be learned: "I give Thee thanks, my heavenly Father, through Thy beloved Son Jesus Christ, that Thou hast kept me all through the past night from all evil. I pray Thee, preserve me all through this day from every sin and wickedness; so that all I do and all my life may please Thee. For into Thy hands I give myself up, body and soul, and my all. May Thy holy angels attend me, so that the devil may not get any right in me. Amen." To this also the Lord's Prayer is to be added.

17. Children will now readily learn, from daily recitation, to ask a blessing at table and to return thanks.¹

18. That the piety now taking root in the heart may not be subject to hindrances, it will be useful — indeed highly necessary at this age — to guard against occasions of evil, by using every possible effort, that nothing vile or impious, tending to contaminate the mind, may be presented to the eyes or reach the ears of children. For as, according to the testimony of Solomon, *He who is first in his own cause seems just*; and according to the saying of just counsels: *What*

¹ This practice of children instead of parents saying grace at the table is quite common in Germany at the present time.

appertains to nobody becomes the property of the first occupant, so likewise it is everlasting truth that *first impressions adhere most firmly to our minds*. Whatever first attaches to the tender age of children, whether good or bad, remains most firmly fixed, so that throughout life it may not be expelled by any after impression.

19. In a court of justice, no doubt, the accused may justify his own cause; the judge having been better informed, the accused overthrows the cause of his accuser, by refuting the allegations, the coloring being dispersed; for whichever of the two parties, whether the former or the latter, pleads his cause most satisfactorily, the judge (being mature in age and understanding) pronounces sentence in favor of that one, commanding the other to depart; but the mind of this early age, just unfolding itself, represents wax, upon which any impression may be made when it is soft,¹ so that when it hardens it retains that impression, and will receive no other save with difficulty and violence. These, however, differ still wider, since the wax may be softened by fire so as to lose the former impression; whereas the brain can by no means be forced to lose what it has once received. I maintain that no art or method can be devised by which a man can efface an impression which he has once received, even if he himself desire it, and much less at the command of anybody else. It was therefore wisely observed by Themistocles that he would rather desire the faculty of forgetfulness than of remembering; because, whatever the force of our natural memory has apprehended, it easily retains and rarely permits it to be removed.

20. Nothing, therefore, more requires the care of parents who really desire their children's safety, than that, while instructing them as to all good things, they should likewise secure them against the access of all evil things by conduct-

¹ Comenius here gives expression to Locke's *tabula rasa* theory.

ing themselves piously and holily,¹ and by enjoining the same on their families and all their domestics.² Christ declares in the case of such as act otherwise, "Woe to him that offends one of these very little ones"; and Juvenal, although a heathen, has left it upon record: "The greatest reverence is due to a child. Whatever base things you design to do, despise not the years of your child."

COLLATERAL READING.

Adler's *Moral Instruction of Children*, Chap. IX. ; Fénelon's *Education of Girls*, Chaps. VII. and VIII. ; Herford's *Students' Fröbel*, Chap. IV. ; Laurie's *Primary Instruction in Relation to Education*, Chap. VIII. ; Malleson's *Early Training of Children*, Chap. V. ; Necker de Saussure's *Progressive Education*, Book III., Chaps. VII., VIII., and IX. ; Pestalozzi's *Leonard and Gertrude* ; Richter's *Levana*, Second Fragment, Chap. IV.

¹ Carlyle says: "To teach religion, the first thing needful and also the last and only thing is the finding of a man who has religion."

² Perhaps no modern writer has expressed the ideal of religious instruction in better form than Dr. William T. Harris. He says: "The highest religion, that of pure Christianity, sees in the world infinite meditations, all for the purpose of developing independent individuality ; the perfection of human souls not only in one kind of piety, — namely, that of the heart, — but in the piety of the intellect, that beholds truth, the piety of the will, that does good deeds wisely, the piety of the senses, that sees the beautiful and realizes it in works of art."

CHAPTER XI.

EXTENT OF HOME TRAINING.

1. As little plants after they have grown up from their seed are transplanted into orchards, in order to their more successful growth and to their bearing fruit, so it is expedient that children, cherished in the maternal bosom, having now acquired strength of mind and body, should be delivered to the care of teachers, so that they may grow up more successfully. Young trees when transplanted always grow tall, and garden fruit has always a richer flavor than forest fruit. But *when* and *how* is this to be done? I do not advise that children should be removed from the mother and delivered to teachers before their sixth year, for the following reasons:¹—

2. First, the infantile age requires more watchfulness and care than a teacher, having a number of children under him, is able to afford; it is therefore better that children should continue under the direction of the mother.²

¹ Professor Rein of Jena observes: "In the education of the home there is a concentration of all the educative activities within the limits of a single circle of life. This circle is the result of a natural union based upon a common parentage."

² "The mother," says Pestalozzi, "is qualified by the Creator Himself to become the principal agent in the development of the child. God has given to the child all the faculties of our nature; but the grand point remains undecided—how shall this heart, this head, these hands, be employed? to whose service shall they be dedicated?" Again: "Maternal love is the first agent in education."

3. Then it is safer that the brain be rightly consolidated before it begin to sustain labors; in an infant the whole cranium is scarcely closed, and the brain is not consolidated before the fifth or sixth year. It is sufficient, therefore, for this age to comprehend spontaneously, imperceptibly, in play, so much as is convenient in the domestic circle.

4. Besides, no benefit could arise from a different course. The shoot which is taken to be planted out while too tender, grows feebly and slowly, whereas the firmer one grows strongly and quickly. The young horse prematurely put to the carriage becomes weakened; but give him full time to grow, and he will draw the more strongly, and more than repay you for the delay.

5. In truth, it is no great delay to wait until the end of the sixth year or the beginning of the seventh, provided always that care be taken, as has been advised, that there be no failure at home during those first years of their age. If it happen that a child completes at home,¹ according to the manner prescribed, its elementary instruction in piety, good morals, reverence, obedience, and due respect to superiors; in wisdom, in promptness of action, and distinct pronunciation of words; it will by no means be too late to enter upon scholastic instruction at the termination of the sixth year.²

¹ Jean Paul Richter shares this responsibility with the father. He says: "Only by the union of manly energy and decision with womanly gentleness does the child rest and sail at the conflux of two streams. The sun raises the tide, and so does the moon; but he raises it only one foot, she three, and both united four. The husband only marks full stops in the child's life; the wife, commas and semicolons."

² Harriet Martineau, in her *Household Education* (Philadelphia, 1849), agrees with Comenius in deferring the time of sending a child to formal schools until the sixth or seventh year. She says: "School is no place of education for any children whatever till their minds are well put in action. This is the work which has to be done at home,

6. On the other hand, I am unwilling to advise that children should be kept at home beyond the sixth year, because within that time, whatever ought to be learned at home, according to the manner shown, may be easily completed. And unless a child after this be at once delivered over for higher instruction, it will invariably become accustomed to unprofitable idleness, and again become like a "wild ass's colt." Nay, it is to be feared that from this imprudent idleness some vice may attach to the child, which afterwards, as a noxious weed, can only with difficulty be rooted out. The best way is to continue without intermission what has once been begun.

7. This advice, however, is not to be so literally understood, as if, without due consideration of circumstances, no transfer ought to be made at the expiration of the six years. The proposed termination may either be made or anticipated by a half or even a whole year, according to the child's capacity and progress. Some trees bear fruit in spring, some in summer, some in autumn. Early flowers, however, fade the soonest, while late ones acquire greater strength and durability; in like manner, early fruit is useful for the day, but will not keep, whereas late fruit may be kept all the year.

8. In some children the natural capacities would fly before the sixth, the fifth, or even the fourth year; yet it will be beneficial rather to restrain than permit this,¹ and and which may be done in all homes where the mother is a sensible woman. This done, a school is a resource of inestimable advantage for cultivating the intellect and aiding in the acquisition of knowledge; but it is of little or no use without preparation at home."

¹ Rousseau carried this restraint to an insane extent. He said: "The first education should be purely negative. It consists by no means in teaching virtue or truth, but in securing the heart from vice and the intellect from error. If you would do nothing, and let nothing be done, if you would bring up your pupil healthy and strong to

very much worse to stimulate it. By acting otherwise, the parents who, on rare occasions, have a Doctor of Philosophy before the time, will often have a Bachelor of Arts, and oftener a Fool. The vine, at first luxuriating too much and sending forth clusters thickly, will, no doubt, grow to a great height, but its root will be deprived of vigor, and nothing will be durable. On the contrary, there are also slower natural capacities with which it may scarcely be possible to begin anything useful in the seventh or eighth year. Consequently, the counsel here given must be understood as applying to children of ordinary abilities, whose number is always the greater. In case any one has a child of superior or inferior talents, such would do well to consult with the teachers or inspectors of the school.

9. The signs by which the child's ability to attend the public schools may be discovered, are the following: 1. If the child has really acquired what it behooved it to learn in the maternal school. 2. If there be discovered in the child attention and appreciation of questions, with some power of judgment. 3. If a child display some desire for further instruction.

COLLATERAL READING.

Edgeworth's *Practical Education*, Chap. II.; Fénelon's *Education of Girls*, Chaps. XI., XII., and XIII.; Pestalozzi's *Leonard and Gertrude*; Richter's *Levana*, Third Fragment, Chap. I.; Rousseau's *Émile*, Book I.

the age of twelve, without his being able to tell his right hand from his left, from your very first lessons the eyes of his understanding would open to reason." Again: "Look on all delays as so many advantages: it is a great gain to advance toward the goal without loss. Let childhood ripen in childhood."

CHAPTER XII.

PREPARATION FOR THE PUBLIC SCHOOLS.

1. ALL human affairs, to be properly transacted, require due reflection and preparation. This is noticed by the son of Sirach: "Preparation is demanded before prayer, before passing judgment, and before uttering a word, even though the question be quite obvious"; and certainly it is proper, that a creature who is a participator of reason should do nothing without reason and judgment, without prudence and circumspection, so as to reflect beforehand why he does certain things, and what may be the result or what may follow if done in this or any other way. Parents, therefore, ought not to hand over their children inconsiderately for instruction in schools, before they themselves seriously reflect what is suitable to be done in this matter, and thus to open the eyes of their children to look forward to the same.¹

2. Parents act imprudently who, with no preparation, lead their children to schools, as calves to market, or flocks to the herd.² Afterwards the schoolmaster becomes har-

¹ "The home," declared Pestalozzi, "is the basis of the education of humanity."

"In the home," said Fröbel, "the child grows up to boyhood and school age; therefore the school should grow out of and join itself on to the home. To-day the first and most indispensable demand of human training — complete or tending toward completeness — is union of instruction with life — union of home and school life."

² Miss Emma Marwedel, in her *Conscious Motherhood* (Boston,

assed with them, and will punish them as he thinks fit. Such parents, however, are surpassed in folly by those who, exciting terror for the teacher and dread for the school, drive their children there. This is done when parents or domestics incautiously declaim in the presence of children respecting scholastic punishments and the severity of teachers, and tell them that they will no longer be allowed to play, and the like, by saying, "I will send you to school; you shall be made gentle; they will beat you with rods; only wait a little," etc. In this way occasion is given them, not for gentleness, but for greater ferocity, despair, and slavish fear towards schools and teachers.

3. Therefore prudent and pious parents, tutors, and guardians should act in this matter as follows: First, as the time for sending children to school draws near, they should endeavor to inspire them with pleasure,¹ as if fair days and the vintage were approaching, when they will go to school along with other children, learn with them, and play with them. The father or mother may also promise them a very beautiful dress, an elegant cap, a polished tablet, a book, and the like; or they may occasionally show those things which they have ready for them. They ought not, however, to give them until the proper time, but only

1889), appreciates more than any other modern writer the necessity of preparation for the school period.

Miss Maria Edgeworth says in this connection: "Children do not come to school with fresh unprejudiced minds to commence their course of social education; they bring all the ideas and habits which they have already learned in their respective homes. And it is highly unreasonable to expect that all these habits should be reformed by the teacher."

¹ Madame Pape-Carpentier maintains that "the child should live in the midst of fresh and soothing impressions; the objects which surround him in the school should be graceful and cheerful."

promise that they will give them, so as to increase their desire more and more, saying to them such words as these: "Come, my dear child, pray diligently that the time may soon come; be pious, and obedient," etc.

4. It will also be beneficial to tell them how excellent a thing it is to attend schools and acquire learning, for only such become great men, lawyers, professors, doctors, preachers of the Divine word, senators, etc., all of them excellent men, celebrated, rich, and wise, whom the rest of mankind are necessarily bound to honor; likewise, that it is better and more becoming to attend school than to drone away in idleness at home, or run about the streets, or learn bad habits; that learning is not labor, but that amusement with books and a pen is sweeter than honey; and of this amusement children may have a foretaste.¹ It may be useful to put chalk into their hands, with which they may delineate on a slate or on paper, angles, squares, circles, little stars, horses, trees, etc.; and it matters not that these be correctly drawn, provided that they afford delight to the mind. It cannot fail of being beneficial for the child to be accustomed to form letters easily, and to distinguish them. Whatever else can be done to excite in them a love of school ought not to be omitted.

5. Parents, moreover, should endeavor to excite in their

¹ Locke, Fénelon, Rousseau, and Basedow would also present learning in the guise of amusement. Pestalozzi, however, took the matter more seriously. He said: "I am convinced that such a notion will forever preclude solidity of knowledge; and, for want of sufficient exertions on the part of the pupils, will lead to that very result which I wish to avoid by my principle of a constant employment of the thinking powers."

Madame Necker de Saussure agreed with Pestalozzi. She wrote: "The education that takes place through amusement dissipates thought; labor of some sort is one of the great aids of nature; the mind of the child ought to accustom itself to the labor of study."

children confidence and love towards their future teacher, and this may be done in various ways; for instance, making mention of him as amiable, calling him father's friend, mother's friend, or a good neighbor, and generally praising up his learning, wisdom, kindness, and benevolence; that he is a distinguished man, knows many things, and yet is kind to children and loves them; and though it be true that some are punished by him, yet that these are only such as are disobedient and wicked, and deserve to be punished by everybody, but that he never chastises obedient children; besides, he shows children many things, how to write, to draw, how to learn by heart, etc. By conversing in a childlike manner in this or some such way, parents may remove all fear and dread from them. Sometimes, also, they may be questioned thus: "Will you be obedient?" If the child answer "Yes," it should be told, "Assuredly, then, your schoolmaster will affectionately love you." And in order that the child may acquire some acquaintance with the future teacher, and discover that he is an able man, and so be confirmed in the opinion, the father or mother should send occasionally some little present to the schoolmaster by the child, either alone or with a servant; the teacher, if he is mindful of his duty, will speak kindly to the child, showing him something that he may not have seen before, — a book, a picture, some musical or mathematical instrument, or anything pleasing to a child. Sometimes, also, he may give a writing tablet, a pen, a penny, a piece of sugar, some fruit, or the like, to the child. However, that this may not be at his own expense, the parents, whose interest it really is, should remunerate him, or previously send the gift. In this way a child will readily acquire a love for, and joyous anticipation of, the school and teacher, especially where the disposition of the child is generous; and the work so well begun is now half done; for when to chil-

dren the school becomes an amusement, they will make progress with rapidity and delight.

6. Since, however, "all wisdom is from the Lord, as it is with Him from eternity, He moreover is the leader and the ruler of wisdom, and in His hands are we, and our words; likewise all providence and knowledge," the present matter necessarily requires that parents should in devout prayer, again commend their children to God, begging Him to grant His blessing on their scholastic instruction, and to make out of them vessels of grace, nay, if it please His wisdom, the instruments of His glory. So Hannah with prayer delivered her Samuel to Eli; so David delivered Solomon to the prophet Nathan; so the mother of John Huss,¹ the Bohemian martyr, as she was taking him to school, occasionally during the journey falling on her knees with him, poured out her prayers. And how well God heard and blessed these prayers, all Christians know. For how can God thrust away from Him that which is dedicated to Him with a full and warm heart, with prayers and tears: first, before birth; afterwards in faithful dedication; and now a third time? It is impossible for Him not to receive so holy an offering.

7. Therefore the father or mother may use the following prayer: "Almighty God, Creator of spirits and of all flesh, from whom all paternity upon earth is named, supreme governor of angels and of men, who, in virtue of Thine eternal right over all creatures, didst ordain by the word of Thy law that all first-fruits of the produce of the earth, of cattle and of men, should be presented as offerings to Thee, our God and Creator, or be redeemed according to Thy will with other victims; behold, I, Thy unworthy servant, having

¹ For a full account of John Huss, the first bishop of the Moravian Church, see De Schweinitz's *History of the Unitas Fratrum* (Bethlehem, 1885).

received by Thy blessing this child, present it to Thee, our Creator, Father, and most merciful Lord God, with profound humility, that Thou mayest be my God and the God of my offspring forever. Oh, the vast benignity and mercy conferred upon us who believe that we, having been ransomed from mankind, have been made first-fruits to God and the Lamb! Do Thou, therefore, ratify and confirm this blessing, O most merciful God, that the child may be in the number of Thine elect, and receive a portion with Thy sanctified ones. And since I now deliver it, to obtain richer knowledge, to the director of youth, I pray Thee, add Thy blessing, that being instructed by Thy Holy Spirit, it may learn more and more what pleaseth Thee, and walk in Thy commandments. Fear of Thee, O Lord, is the beginning of wisdom, therefore fill its heart with Thy fear, and enlighten it with the light of knowledge according to Thy will; so that its advanced age, if Thou shouldst deem fit, may be glorious to Thee, useful to its neighbors, and salutary to itself. Hear me, most beloved Father, and fulfill the prayer of Thy servant, for the sake of the intercession of our mediator Jesus Christ, who received little children when brought to Him, embraced them in His arms, imparting to them a kiss and benediction."

COLLATERAL READING.

Adler's *Moral Instruction of Children*, Chap. V.; Edgeworth's *Practical Education*, Chap. XIX.; Herford's *Student's Fröbel*, Chap. IV.; Pestalozzi's *Leonard and Gertrude*, and *How Gertrude Teaches Her Children*; Richter's *Levana*, Fourth Fragment, Chap. II.; Rousseau's *Emile*, Book II.

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